# SIXE SERMONS PREACHED BY MAISTER HENRY SMITH at Clement Danes Church without Temple barre.

Syn.7.59.33

*And published by a more perfect copie then heretofore. With two prayers of the same Author hereunto annexed.*




Printed at London by R. F. for Robert *Dexter, dwelling at the Brasen Serpent in Paules Church-yard.*

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# TO THE RIGHT NOBLE LORD, THE LORD EDVVARD EARLE OF BEDFORD, GRACE and peace from the Lord.

*AS the little Bee gathereth not honie for her ſelfe alone, but for others: ſo right Honorable, I am bold to preſent your good Lordſhip with my choiſe, my Care, and the Iſſue. The firſt your honourable ſelfe, and in this, as you are the hope of the reuiuing of your vndoubted noble grandfather and father: ſo my heartie well-wiſhings (together with the prayers of all the godly) is, that what the Almightie here graced them with, in you may be redoubled. The ſecond is, the fountaine whence the firſt had his ſtreame, and being in me (as a member of the Church) what I wiſh to the ſame aſſured aſſemblie of Gods people, I leaue to the alone determiner of all controuerſies whatſoeuer. The laſt I commend to the onely direction of the Lord. Now as the faithfull diſpoſer of Gods truth, was a man linked vnto me in aſſured friendſhip whileſt he liued: ſo I hauing with care long ſithence collected theſe his Sermons together, do now with ſingleneſſe of heart preſent the ſame vnto your Lordſhip, and therewith am preſt to performe all ſuch duties to your Honour, as God ſhall enable me vnto, both in prayer for your health, and increaſe of zeale to the maintenance of his poore flocke, which I hope is the onely aime and end of all your honorable purpoſes. Thus with all other graces, I moſt heartily deſire that father of light to enrich you in this life, and after this to bleſſe you with immortalitie in that place of reſt for euer.*

The Choyce.

The Care.

The Iſſue.

Your Lordſhips to commaund, W. S.

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Two ſermons of the ſong of Simeon.

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Two Prayers.

# THE SWEETE SONG OF OLD FATHER SIMEON, IN TWO SERMONS.

Luc. 2. verſe

29 *Lord now letteſt thou thy ſeruant depart in peace according to thy word;*

30 *For mine eyes haue ſeene thy ſaluation,*

31 *Which thou haſt prepared before the face of all people,*

32 *A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.*

THis is the ſweete ſong of old father *Simeon*, wherein is ſet foorth the ioyfull and peaceable death of the righteous, after that they haue embraced Chriſt Ieſus with heart and minde vnfainedly as he did, ſeeing their death is to be the beginning of a better and more ioyfull and pleaſant life then the former.

But before we proceed further in it, let vs heare a litle of that which went before. The Euangeliſt ſaith, verſe 25.

*And behold, there was a man in Ieruſalem, whoſe name was Simeon: this man was iuſt, and feared God, & waited for the conſolation of Iſraell, and the holy Ghoſt was vpon him. And a reuelation, &c.*

*Simeon* feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wiſedome, and this priuiledge hath God giuen to thoſe that feare him, that they neede to feare nothing elſe. Prou. 1. 7.

*And waited for the conſolation of Iſraell.*

*Simeon* alſo waited for the conſolation of Iſraell, vntill he had embraced in his armes, him whom he ſo long longed for to ſee & feele. How many waiters be there in the world?

yet few wait as *Simeon* did, but some wait for honors, some for riches, some for pleasures, some for ease, some for rewards, some for money, some for a deare yeare, and some for a golden day as they call it: but *Simeon* waited and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glorie of Israell, the saluation of all that with a faithfull and zealous affection & loue do wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked & vngodly, which haue not already waited, neither embraced him as *Simeon* did.

*And waited for the consolation of Israell.*

Faith in all afflictions doth lift vp her head, waiting, in assured hope, beyond all hope, and seeing the clouds scattered ouer her head, yet she is euer comfortable to her self, saying, anon it will be calme: & although all the friends in the world do faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the veritie of the spirite of God it assureth, vntill her ioy be fulfilled. *All are not Israelites that are borne of Israell.* *Simeon* was an Israelit indeed, for he waited for the Messias from God with patience and expectation: so the spirit of God dwelleth alwaies with them which alwaies say, *Thy will be done.*

*Rom.9.6.*

26 *And a reuelation was giuen him.*

If we wait as he did, the spirit will assure vs as it did him, that we shall see God before we die: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them, that they shall see it.

27 *And he came by the motion of the spirit into the Temple.*

*Simeon* came into the Temple at this time by the prouidence of God. The worldlings will call it chance, but the Euangelist would not chop that in, because it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidēce *Rebecca* came forth to wait on her fathers cattel, whē *Abrahās* seruāt praied & looked for her comming, that he might take her for *Isaac* to marrie withall. By this prouidence *Saul* was annointed King by *Samuell*, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

*Pro.16.33.*
*Mat.10.29*
*Gen.24.14.*
*15.16.17.*
*18.19.*
*1.Sam.9.*
*20.& 10.1*

*And*

*And he came by the motion of the ſpirit.*

The Deuill led Chriſt vnto the top of an high mountaine, that he might ſhew him the glory of the world, which deceiueth vnſtable minds: ſo would he do you, if you would be led by ſuch a guide, but I would not haue you to marke the vain motions of ſuch a ſpirit, which leades to nothing but to vanitie and pride: for after he hath led you to the top, & allured you by carnall pleaſures as much as he can, if you then fall downe to worſhip Mammon, & imbrace the world, the ſame ſpirit will afterward lead you, nay rather caſt you downe frō the top of all vnto hell. Therfore I beſeech you, and heartily intreate you, that you would be the ſeruants of God, and the ſeruants of the ſpirit of God, to be led by it, to obey it, and to do nothing contrary to his wil that you can refraine, but all thoſe good things which you would were done by you, and go thither whither you would come, for all would come to heauen, but all will not go to heauen. If you will all heare, I wil teach you all, yea I wil vndertake this: heare & marke my words, and you ſhall be led by the power of the ſpirit to our Lord Ieſus Chriſt. And I pray vnto the Lord that I may neuer preach to the condēnation of any among you all; yea I wiſh that euery one of you were more zealous & more godly then my ſelf. But to whom ſhal I cōpare you? euen to the vagabond Iewes, of whō *Luke* mētioneth in the *Acts*, that they took vpō thē to abiure euil ſpirits, by the name of *Ieſus* whō *Paul* preached, to whō the euil ſpirits anſwered ſaying, *Ieſus* we know, & *Paul* we know, but who are ye? and thoſe which had the euil ſpirits, ran vpon them & ouercame them, ſo that they fled out of that houſe naked & wounded: and thus the deuill preuailed againſt thē at that time, becauſe they ſought to worke with anothers inſtrumēt, & preuaile with anothers weapon. If they would haue ſaid in the name of *Ieſus* whō we preach they might haue preuailed, but they thought it ſufficiēt that *Paul* preached him, thogh they neuer profeſſed him. And ſo we leane vpon anothers ſtaf, & think to be ſaued becauſe God ſaueth others. We ſhalbe dealt withal as were thoſe vacabōd Iews: for he wil anſwer, ſuch I know, & ſuch I know, but who are ye? Therfore it behoueth vs al to pray vnto the

*Act.* 19. 1. 14. 15. 16.

Lord, that he would furnish vs with weapons to encounter against all the euill motions of the spirit of Sathan, that we may ouercome, and not be ouercome and put to flight like those vacabond Iewes, but that we may haue oyle alwayes in our lampes burning and alwayes armed with watchfulnesse against our enemies, lest Sathan steale vpon vs at vnawares, in the darke, and lead vs to fulfill his lusts, and spoile vs, & strip vs, and leaue vs starke naked.

27 *And he came by the motion of the spirit into the Tẽple, &c.*

If we would thinke that his spirite doth lead vs into the Temple, we would marke very diligently the motions therof when we are there, whether it speaketh to vs in our own soules by the mouth of the minister of God, who is the minister not of the letter, but of the spirite and grace of God.

27 *And when the parents brought in the child Iesus to do for him according to the custome of the Law,*

28 *Then he tooke him in his armes.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happy because he embraced him in heart. Happy are they & blessed which
*Mat.13.16* see the things which yee see, and the eares that heare the things that yee heare, saith Christ: but cursed are we, that hearing and seeing do not repent, for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profit, so that we in heart embrace Christ. But we will obiect that we are Israelites, and are circumcised, and haue receiued the Sacramẽt of Christes bloud that we might be his people and he our God: but this will not excuse vs, nor make vs seeme any thing the better in the sight of God, but rather
*Ephes.4.20.* worse, if we haue not ceased to embrace the world, to em-
*22. 23. 24.* brace vanities, and vnfainedly embraced the word of God & so also the Lord Iesus Christ. For it is said, that Christ came
*John.1.11.* amongst his own, and his owne receiued him not: but therefore accursed are so many of them as reiect their own saluation, which being freely offred vnto them, will not stretch forth their hands to receiue it, that is, will not attend with their eares to heare it, or at least will not enlarge their hearts to embrace it.

*And*

*And prayſed.*

If *Samuel* had heard the firſt time that God called him, then God needed not to call him the ſecond or the third: if *Peter* had marked the crowing of the cocke at the firſt time as he did at the third, the cocke needed not to crow thrise. *Luke* 22.

Now therfore, when you heare the ſame ſoũd again which you haue heard before, remember now that the cocke croweth the ſecond time: for you know what diſcommodity doth come by negligence, & what commodity by attention: for if you attend & follow, iuſtice ſhalbe ſwallowed vp of mercy.

*Simeon prayſed God.*

*Simeon* was thankefull. Here is the example, but where be they that follow it? If nine leapers be cleanſed, yet but one returneth to giue thankes, then one is all. Vnthankfulneſſe is the firſt gueſt that ſitteth at the table; for ſome will not ſticke to ſay, that they neuer ſaid grace ſince they were children, but if they had ſaid, they neuer had grace ſince they were children, I would rather beleeue that. Do you not ſay, *Giue vs this day our dayly bread*? If you do, for ſhame ſay ſo no more, beg no more at Gods hands, vntill you bee more thankfull for that you haue receiued. For behold the heauẽs frowne vpon you for your ſinnes, and the earth denieth her fruite, and is become barren, becauſe of your vnthankfulnes. *Luke* 17. *Leu.* 26. 16.

*And prayſed God, and ſaid, &c.*

Here *Simeon* prayed & prayſed God, yet but in few words, for God delighteth not in much babling, he prayed not like the Ethnickes, the Phariſies, or the Prieſts of *Baal*, but *Simeõ* prayed with the heart like *Moſes*, and was heard. *And ſayd*: He ioyfully praying God ſpake, yea ſweetly as it were ſong in. Though you ſing all *Dauids* Pſalmes ouer, and haue not *Dauids* ſpirite, it profiteth nothing, and though *Dauid* was heard when he ſong them, yet you cannot be heard. Therefore let vs pray ſo, that our prayers may be heard. But we cãnot with the heart, and ſo that we may be heard, pray, if we turne away our eares from the word, for ſo doing, what ſo euer prayers we make, they are abhominable. Therefore let vs heare ſo, that hearing we may profit by it. Let vs not hear ſtill ſo vnprofitably as we were wont to do: if we do, it ſhall *Prou.* 28. 9.

be required at our hands. Do you thinke you shall neuer be called to account of that which I haue preached vnto you, & therefore as soone as ye are gone out of this place, all is shut vp, and all is forgotten, God is exempted from your minds?

*Ioh.* 12.48. Our Sauiour Christ saith, the word that I speake vnto you
*Luke* 10.42 shal iudge you at the last day. *Marie* is commended, for that she heard our sauiour verie diligently, laying vp his words in her hart, and *Iacob* was wiser then all his children, in that he remembred the dreame of *Ioseph* vntill he saw it fulfilled. Those that loue the Lord with an vnfained loue, do gladly
*Ioh.* 10.27. heare his voyce and become obedient. *My sheepe heare my voyce*, saith Christ, and they that loue the Arke as *Dauid* did,
2. *Sa.* 6. 14. will daunce about the Arke as *Dauid* did, and that with ioy
*Gene.* 21. & gladnes. *Isaac* was a good man, his name signified laughter, wherby was shewed what ioy and laughter there should be about Christ Iesus, for he was the figure, the trueth was
*Luke.* 2. 46. Christ himselfe. The Virgin song when she knew that she
*Luke.* 2. 13. 14. should beare him, the Angels song ioyfully when he was borne, & *Symeon* song when he was brought into the Tẽple.

If *Symeon* had not longed, & so wayted for the cõsolatiõ, should he now haue had this ioy and exultation? he could not haue felt it, for as our desire is, so is our ioy. And surely therefore we receiue not sound comfort, or feele small ioy by the preaching of the Gospell, because we with longing wait not for it, we haue no liuely desire of it, we hunger and thirst not after it.

*Lord now lettest thou thy seruant depart.*

*Symeon* wayting for the consolation of Israell, longing to se the Sauior, was like the hart pãting for the water brooks, till he had beheld his best beloued: but as soone as he had taken him in his armes whom his soule desired to see, hee so thirsted for death, that he thenceforth thought of, sought after, besought God for nothing, but to leaue this life, & hence to depart: for he forthwith singing, prayed: *Now lettest thou thy seruant depart.* But do you (say some) cõmend him herein? did he wel? May not a man desire death? may not the fastned ship in a strãge land desire to be loosed to hasten to his longed for port at home? may not a man imprisoned amõgst

bitter

bitter enemies, desire to be set at libertie, to returne to his owne countrey, in freedome to liue amongest his sweete friendes? Are we not strangers here and by vnpeaceable most deadly enemies, our owne flesh, the world, and the diuell, held prisoners in the chaines of sin, and manifold infirmities? and is not our home heauen, and the Saincts and Angels our most deare friends? No maruell then that *Symeon* here desireth to be loosed, or let depart: and *Paul* professeth he desired to be dissolued or vnloosed, as ships in a strãge land fastned, as straungers amongst cruell enemies imprisoned. They were vnnaturall if they did not, it were vnreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessarie duetie to desire death. For is there till then in vs any perfect, yea any pure obedience of God? doth not sinne as long as this life lasteth, dwell in our members? Is there any passage to the perfect life but by the first death? The fish which is taken in the net out of the sea, struggleth to get in againe; and *Adam* thrust out of Paradise, would faine haue beene within againe: how much more should we be desirous to be setled in the true Paradise in assurance neuer to be put from thence? Therefore also it is not onely our duty to desire death, but also as soon as any clearly seeth Christ, presently he desireth to dye. For though his state be neuer so pleasant, though his life be most delightfull, though he excell in riches, and pleasures, and honors, and knowledge, and glorie, and farre exceede all that euer were: yet at the sight of Christ he euen reioyceth to forgo all, the loue of the world falling away like the mantell of *Elias* when hee was rapt into heauen. And so crieth with the Apostle, *I desire to be dissolued*, that he may bee with Christ. For Christ is light, & as soone as they see him, they see also themselues & the worlds false happinesse: his glorie, and their shame and filthinesse, which maketh them wish for death, that they may cease to sinne against God, and perfectly please him, & enioy true happinesse with him: for all sin is bloud in their eyes, and all worldly pleasures vanities. *Phil.* 1. 23.

But why then (say you) haue *Heman* the *Ezrahite*. *Psal.*

88. 15.16. 17. and *Ezekiah* that godly King *Isa.*38.10.12.13. 14. and that man after Gods owne heart, the sweete singer of Israell, *Dauid*, *Psalm*, 6.4. & 30.8. 9, so prayed & taught others to pray against death? Why? Because they all were, & would haue others to be in the feruent loue of God, both to die, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduaunce the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not onely the Apostle *Paule*, but all these, and who so euer are grounded in the faith of Christ, but especially all that haue strong hope to aduance the honor of God are in a strait, as the Apostle speaketh *Phil.* 1.23. and crusht on both sides, euen with two cõtrary desires: to be with Christ, which is best of all for thẽselues, and to continue amongst men which is most needful for them. So that this remaineth a manifest most necessary duety & of all that haue truely as *Simeon* beleeued in Christ, performed: namely, thenceforth still to desire death, though they also withal desire life: life for others, death for thẽselues.

*Psal.*6.10. & 30.10. & 88. 11. 12. 13.

*Isay* 38.11. 12.

*Phil.*1.23. 24.

Yet all that desire death performe not a duty: for the wicked often desire to die, but not dulie: for though they wish sometimes for it, and be willing also to abide it: yet do they not in heart desire it: because they thinke it not a thing in the ordinance of God good, & that for them, but vtterly hate it, holding it an extreame euill. For they acknowledge as the truth is, it will depriue them of all their delights which here they desire, and they cannot but at least feare it will take frõ them all pleasure, and bring them to easelesse, & yet endlesse paine, torments intollerable, and yet vnspeakeable. For the sentence of the vnchãgeable God is already giuen. The fearfull, and vnbeleeuing, and the abhominable, & murtherers, and whoremongers, and sorcerers, and Idolaters, & all lyers, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. And the iust iudge shall say to all workers of iniquity, Go accursed into hell fire prepared for the diuell and his angels. Hell fire, where the worm neuer

*Reue.*21.8.

*Mat.*24.41

*Mar.*9.43. 10.49.

neuer dieth, and the fire neuer goeth out. Whervpon this the Prophet auoucheth, *There is no peace to the wicked, saith my God.* For in their ſtrongeſt hope, they feele a ſtinging feare, their greateſt confidence is not without trembling of conſcience. Therefore fearing the euent of death to be for them (as indeed it is) moſt horrible, they vtterly abhor it, they deteſt it extreamly. How then (ſay ſome) ſhould they ſeeke death ſo eagerly? how ſhould they murder themſelues ſo willingly? They do it not altogether willingly, but wittingly, not freely, but forced with feare of ſome ſuppoſed greater euill: the troubles of this world, the anguiſh of bodie, the horrour of mind, they are moſt impatient of, they cannot, they will not endure them, and thervpon they ſomtimes prefer death before life, leſſe willing to liue in vexation, thē dying to trie, whether they ſhall feele what they feare, euen deſerued damnation: for they are neuer willing to die, but vnwilling to liue often, and ſo worke themſelues endleſſe woe in hope of ſuppoſed happineſſe, abhorring life, not truly deſiring death. For how die they, when they moſt voluntarily bereaue themſelues of life? not in loue of God longing to pleaſe him, performing all ſeruice to him: but either in paine of body, or elſe anguiſh of minde, either raging that they cannot ſatiſfie their luſts, or haue loſt outward things immoderatly loued, or fearing, if they die, deſerued tormēts, if they liue, they ſhall either continue in felt horror, or leeſe hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heauily feele his furie, and can not fiercely fulfill their malicious mindes, or freely feed on the reſt of their fleſhly luſts; or impotent in their deſire of ſome falſe fondly conceiued good, hoping, with dreadfull doubting, by death to better their ſtate, they chooſe rather to proue the truth of Gods threats, and of the terrors of their trembling minds, then in life to remaine any longer, rather abhorring life, then any way truly deſiring death. Therfore in that *Simeon* duly deſired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that he *was iuſt and feared God*. For none but the truly religious, none but they that by faith are aſſured they are before God righte- Eſa. 57. 21.

ous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull what knowledge soeuer they haue, cannot be in better case dead, then they are now in liuing, though most miserably pained: nay they cannot be without iust feare when they forgo this life, to feele for euer the second death. But the faithfull hauing their consciences quiet, or also ioyfull in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to die in feruēt loue of God, and zeale of his glory, that so they may cease frō offending their good God, and neuer cease magnifying his mercy; shewing thereby that they are wearie of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true life, most fully glorifying God, & most perfectly pleasing him for euer. And therefore also they desire death, not shortning their life, but waiting his leasure & calling, therby glorifying God as in their liues they haue done, & sought to do. For man was not borne at his owne will, & therfore may not die at his own pleasure. Therfore they beg it of God, referring themselues euer to his good will, when, where, and how by death they shal glorifie him: still desiring it, but neuer wilfully procuring it. If any obiect that *Sampson* pluckt the house on his own head aswel as on the Philistins, we must vnderstand that *Sampson* was a figure of Christ, and therefore as it were offring himselfe to God a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so many of Gods enemies.

*Iudg. 16.*

And becaus they wait the Lords leisure, they not onely wilfully murder not themselues, but are careful also lest foolishly vnwittingly they hasten it. For all they are guiltie of their owne bloud, that either by foole-hardie, rash, or vnwise behauing, or with surfets, drūkennesse, or any intemperat vsing of themselues shorten their life. Yea though they tender their liues neuer so deare, yet are they in the guilt, because they willingly vse the meanes that brings death.

*Simeon* had seene much in his many daies, but when he saw Christ, he was vnwilling to liue any longer to see more.

His

His desire accomplished, his long longing at length satisfied, his feruent expectation with free ioy now fulfilled, It is inough saith *Simeon*, that I haue seene my Sauiour, as *Iacob* said, *It is enough that my sonne Ioseph liueth*. How much more thē should we be satisfied with this, & in all thankfulnes rest in it, that we haue seene Christ, not as *Simeon* in weaknesse & basenesse, but victorious, most glorious, ouer sin, death & hell triumphing, & are more assured then *Iacob* was, that he not as *Ioseph* vnder *Pharaoh* in Egypt liueth, but in heauen with his father in highest maiestie raigneth Lord ouer all, hauing all power both in heauen and earth: and moreouer where he is, thither shall we come, and be like him, and with him as fellow-heires raigne in the kingdome of our father for euer? Gen. 45. 28. Ioh. 17. 1. 1. Ioh. 3. 3. Rom. 8. 17.

*Simeon* knew Christ as soone as he saw him, and embraced him as soone as he knew him, and enioyed him as soone as he embraced him: so some know the word of God as soone as they heare it, & beleeue it as soone as they know it, and feele the comfort of it as soone as they beleeue it. But others heare it as though they heard it not, like deafe adders which stop their eares at the voice of the charmer. So *Pharao* would not heare the voyce of *Moses*, nor Baals priests the voyce of *Elias*: and others though they know it, yet will not beleeue it, as if God were vntrue. So all malicious wretches that prefer the pleasures of sin before the glory of God. And others though they beleeue it, yet can they not either presently, or whē they wil, feele the comfort of it, much lesse the ioy which is offred by it, namely the heart oppressed, the desolate afflicted soule. Exod. 5. & 1. Kings 18.

The seed is not cast all on a heape, but it is cast abroade: therefore where be the fruites of the spirit that you haue brought forth? for the spirit of God is not like a dead potion in the stomach, which worketh not, neither can we haue this spirit in vs and feele it not. For if thou hast it, it will lead thee as it did longing *Simeon*, as we haue hitherto seene, to the temple, & when thou art there, it wil lead thee to Christ, and when thou hast receiued and embraced him, it will possesse thee with ioy, & so with thankfulnes, and godly care to keep him and to entertaine him, & to be obedient vnto him: nay also with a longing to be loosed hence, and euermore

perfectly to please him. Therefore beloued, iudge your selues, that ye be not iudged of the Lord.

*Thy seruant.*

The godly would not leaue this priuiledge for all the riches in the world, for that they are the seruants of God, fellows to Princes and Angels: for we serue him whom *Dauid, Salomon, Ezechias, Iosias* serued: yea to whome a thousand thousands, Dan. 7. 10. euen innumerable Angels minister, Heb. 12. 22. euen him who is most blessed for euer. Euery seruing-man beares the cognisance of his maister vpon his sleeue. What then will the Lord say when he commeth and findeth vs marked with the badge of Sathan? Surely he will say, giue vnto Sathan that which is Sathans. But all the houses of Israell are sprinkled with the bloud of the Lambe, and all the mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Dan. 7. 10.
Exod. 12. 22. 23.
Ezec. 9. 4. 11
Reuel. 10. 7. 3. 5. 9.

Well, was it said the poore receiue the Gospell? The yong men are more forward in the truth, and more zealous then the aged, the sonne then his father, the seruant then his maister. Once the yonger brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then he is now? when was he so hated and persecuted as he is now by *Esau*? Yet in the old time men were more zealous in their age then euer we heare of them to be in their youth, yea they were zealous in the Lords businesse. Age hindered not *Noah* from building of the Arke when God commanded him: age hindered not *Simeon* from reioycing and mirth when he beheld and embraced the Lord Iesus Christ. Then old *Simeon* embraced Christ, and he enioyed him with heartie ioy in zeale, but now where is old *Simeon*? there be but few of them to be seene comming to the temple, to receiue Christ, but now yong mē receiue him, yong *Symeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Onesimus*, and the yong infants begin to speake againe. The yong haue him, they are zealous, and I hope they will keepe him though old men neglect him. Sathan thou hast too much for nothing alreadie.

Gen. 5. 32. & 6. 22.
Dan. 1. 8.
1. Sam. 2. 3.
1. Tim. 4. 12
Phile. 10.
Mat. 21. 15

*In peace, &c.*

Christ

Christ brings peace with him, not the peace of the world, but that peace which passeth all vnderstanding, *my peace I leaue with you, Ioh.* 14.27. my peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace we haue, we haue by him, else it is no true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the iust, and follow their steps, and you shall then depart in peace, like the lambe vpon the crosse. Faine would *Balaam* die the death of the righteous, but *Balaam* must then liue the life of the righteous, therefore all mē looke to this. Happie are they that depart in peace, who when death saith feare, and the serpent saith despaire, then say by the spirit to the flesh, crouch, and bid the serpent flie while death openeth the prison doores. *Psa.* 37.37 *Num.* 23. 14.

If the Papistes would haue men to depart in peace, they would neuer say, that those which depart go to Purgatorie: for so by their owne saying, the worst part is behinde. For they affirme that the paine therof is far grieuouser then any that in this life may be sustained. But againe some say, this Purgatorie is in the earth neare to hell, and so it is too farre from heauen to be saued. Some say, they are punished there by fire, & some say by water, and some say by fire and water. Some lastly say, that the good Angels torment, & others say, that the euil spirits do it. In this varietie of most vncōfortable opinions how is it possible hence to depart in peace? But we must vnderstand it is a painted sepulchre made for the pampering of the liuing, not for the punishing, nor purifying of the dead. For the Locust of Rome doth liue altogether by such Trentals and by such traditions, and this is the profitablest dreame that euer any of them dreamed, but it is manifest by the word of God, that where the tree falleth, there it lyeth, and shall lye for euer. *Dines* and *Lazarus* are dead and where they are, thither shall we all go. *Pro.* 30.15. *Eccl.* 11.3. *Luke.* 16. 22.23.

Sathan hath many sleights to deceiue vs, of which this is one of the greatest, to bring vs from the word of God to dreames, and traditions, and things inuented by the braines of mortall men which haue not the spirit of God in them.

*According to thy word.*

All the ſeede falleth not into good ground, and therfore though I haue ſhewed you it is vngodly, as being not according to the word, ſome think it but a ſmall matter to ſay for the dead, Lord haue mercy vpon thē, at leaſt they thinke it as it were a veniall ſinne, if it be a ſinne. But let vs take heed how we make trifles of ſinnes, for there is no dallying with
Heb.12.29. God, who is iealous as a conſuming fire, when his people make ſuch ſmall account of his words. Other demand whether it be not better to ſay, God be with thē, then the deuill be with them, both which are naught & to be eſchued. And herein they aske this queſtion, like a theefe who hauing robbed a man by the high way, and being taken with it, and demanded why he did ſuch a villany, ſaith; is it not better to rob him then to kill him? as though he muſt needs do the one of them: then what ſhameleſſe anſwer is this? for it is manifeſt, that of two euils none is to be choſen.

Some will ſay, it is a teſtimonie of our good will. To ſuch we muſt reply ſaying, ſo it is a teſtimony of your ignorance: and then after a litle conference they will grant, that indeed it doth not profit them. Then we muſt reply and ſay, God hath made all things to profit vs, and hath commanded that nothing be vſed vnprofitably, no not ſo much as a vaine word ſpeaking, ſaying, that for euery idle word we muſt
Mat.12.36 giue account at the day of iudgement. Then they reply againe ſaying, if it do them no good, it doth them no harme. But we muſt reply & ſay, it were good to beware leaſt it do thy ſelfe harme. Another ſort will reply and ſay, I pray God I neuer do worſe. But to ſuch we muſt anſwer, I pray God you may do better: and you ſhould firſt know whether you do not harme before you do it. For indeed it muſt proceed of harme being ſpoken in doubting without faith, for if you beleeued that they were laid vp in peace whome you pray for, what need you pray for them at all? But it ſhewes an vnbeleeuing heart, and we know that whatſoeuer is not of
Rom.14.23. faith is ſinne, and the Lord will ſay of them, who hath required thoſe things at your hand? you haue wrought vanities. Now therefore you will not leaue it, becauſe you vſed it: then will you ſay alſo, we wil not leaue our lying, nor our

ſwearing, nor our curſing, becauſe we haue vſed it. It will grieue me if I heare you vſe theſe ſpeeches hereafter, hauing no reaſon nor proofe of Scripture to maintaine it by, or to be your warrant in it. Therefore I charge you in the name of God, that you vſe them not, but rather when you heare this, or any other ſinne condemned, lay hands vpon it, and ſee that you put it to death without delay, according to the law of God.

*According to thy word.*

When Sathan hath once poſſeſſed vs with this opinion, that in the ſeruice of God we may neglect the word of God, then profits & pleaſures guide vs in our profeſſion, but they that do ſo profeſſe Religion and godlineſſe, can neuer haue any comfort by it all their life. For their owne hearts accuſe them for hypocrites, becauſe they wait not for the conſolation of God according to his word, and whatſoeuer is not done according to that word cannot be acceptable: and this word they care not for, neither haue it in eſtimation. When *Adam* ſeeth his nakedneſſe, the ſuttle Serpent can deceiue no longer, but before he ſeeth his nakedneſſe, he is euer deceiued, and led away with the multitude into innumerable errours. Some ſay, they ſhall be ſaued by good workes, and ſome by the Popes pardon, others ſay by Purgatorie, and theſe will haue a Maſſe ſong for them as long as the world ſtandeth, and all for one ſillie ſoule thinking to be ſaued by it. And yet ſee their blindneſſe, for they ſeeme to thinke that their torment ſhall not ceaſſe as long as the world ſtandeth, elſe why ſhould they finde and hire men to ſay Maſſe for them ſo long? But theſe are the fat morſels of *Baals* Prieſts, and for this cauſe is the Popiſh Creede made very fauourable to the Cleargie. Well, ſay that ignorance is the mother of their deuotion, for when the couetouſneſſe of the Prieſts, and the ignorance of the people ioyned together, then they inuented Purgatorie, Maſſes, Prayers for the dead, and then all their trinkets. For if they had not held our fathers in ignorance, keeping them from the word, they would neuer haue bene Papiſts. But when they caſt a miſt before the eyes of men, then the blind fell into the ditch, which doth

containe so many grosse corruptions.

*For mine eyes haue seene thy saluation.*

*For, &c.* Because the holy Ghost by inspiration had declared vnto him, that he should not die till he had seene Iesus Christ, therefore the same spirit led him to the Temple, and shewed him that which it promised, and hauing seene the same, he desireth and wisheth to die, and be released from this earthly prison, that he might liue with God. As idle and euil wishes are vaine, because they are not according to faith, nor grounded vpon the word of God: so though we aske as cunningly as *Iacob*, and as earnestly as the sonnes of *Zebede*, yet if we aske not in faith according to knowledge, we can not obtaine. But we should aske so that we may receiue, that we may not returne emptie. Therefore the ground whereon *Symeon* setled himselfe to wish for death, was, that he had receiued a promise of God, that he should be deliuered from this miserable life, whē he had once seene the light of the Gentils, the Christ; and now he had seene his Sauiour, and imbraced the true Messias, which was promised by the father, figured by thé law, spoken of by the Prophets, foretold by the fathers, and pointed at by *Iohn Baptist*. For thus he reasoneth: Now that I see thy saluation according to thy word, and therefore the condition is now performed: let thy promise also be fulfilled: *Now let thy seruant depart, &c. For mine eyes haue seene, &c.*

*Gen.27.17. 18.19.20. &c. Mar.10. 35.37. Iam.17.*

*Mine eyes haue seene, &c.*

Then we see that Christ was no spirit neither was his bodie a fantasticall body, for if he were a spirit, *Symeon* could not see him, and if his body were a fantasticall body, then could not he haue imbraced him. Therefore we see that the words of the Scripture are true, which saith, that Christ was perfect man in all things, sinne onely excepted. For he sometime wept, as at the death of *Lazarus*, and likewise ouer Ierusalem. Sometime he thirsted, as at the well where the woman of Samaria disputed with him: & also somtime eate, as at *Marthaes* house, as also among Publicans and sinners, which in euery thing shewed himselfe to be perfect man.

*Iohn.11. Luke.19. Iohn.4. Luke.10. Luke.5.*

*Haue seene, &c.*

O Lord

O Lord ſaith he, I deſire now to be diſſolued & free from the bondage of ſinne, which ſo long hath inhabited in my mortall body, for now he is come, by whom thou haſt promiſed to free vs and ſet vs at libertie, hee is come by whom thou haſt promiſed to breake the Serpents head, and hee is come that will heale our infirmities, and giue ſtrength againſt ſinne and Sathan by faith, and peace towards God through loue. And now ſaith he, I haue embraced him, & thankfully do receiue him. I beleeue and am perſwaded that this is the ſame Meſſias, whom the Father promiſed, and the Prophets foretold, all Iſraell longed & expected for, who is the light of the Gentiles, the glory of Iſraell, and the God of the whole world. So they which loue the truth of God, and wait with deſire to be filled with the knowledge therof, ſuch ſhall not dye vntill they haue their hearts deſire with contẽplation thereof. For as *Peter* was ſent to *Cornelius*, and *Philip* to the Eunuch: ſo the Lord will ſtir vp ſuch of his ſeruãts, as may by fit inſtruments to miniſter the ſame vnto vs. *Iudas* indeede dyed before the time, and liued not to ſee Chriſt crucified, but the Diſciples which loued Ieſus did ſee him dye like an vndefiled and innocent Lambe, and that to their exceeding cõfort and ioy, when they vnderſtood how that he ſuffered death for loue of them, and for their redemption. Now if Chriſt cannot hide him from ſuch as hunger after him through loue, then what ſhall wee ſay of our fathers which liued in the time of ignorance, that longed to ſee this light, although they had a miſt caſt before their eyes? ſurely ſuch dyed not til they ſaw Chriſt and embraced him in their hearts. And this is our iudgement concerning them that dyed in the time of Poperie. And likewiſe as concerning the reſt, which thought to be ſaued by Purgatory and Maſſes after that they are dead, wee ſay that they which ſleepe without oyle in their lampes, they dye ere they are aware of, and ere they wiſh for it, like the Philiſtins which ſent for *Sampſon* to laugh and mock at him, and to ſport themſelues, vpon whom the houſe fel and deſtroyed them all: or like the Egyptiens, which thought that the waters had made paſſage for them aſwell as for the Iſraelites, both which dyed in and

*Act.* 10. *Act.* 8.

*Iudg.* 16.

*Exod.* 14.

for their securitie, because they were not watchfull, nor prepared against the Lord called them.

*Haue seene thy saluation.*

Seeing now he is come for whom *Simeon* longed, what are the troubles that are past & the sorrowes that are come to an end? so when we haue our desires accomplished, feeling the sound comfort of the Gospell, what should we? how may we thinke, either on the length of time wherein we waited for thē, or the tediousnesse, or also greeuousnesse of the troubles whereby we haue obtained them?

*Haue seene thy saluation.*

*Deut.34.* As *Moses* dyed on the mount where he saw the land of Canaan: so the godly dye in the sight of God, and in the *Act.7.* contemplation of his glorie, like *Steuen*, who at the very instant of his death, saw the heauens open, and Christ Iesus sitting at the right hand of his father, and like *Simeon* here, which desired to be losed, and no doubt shortly dyed viewing ioyfully and so thankfully beholding the Lord of life.

Beloued, you are not ignorant that the great day of the Lord is neare at hand, and therefore they that haue not yet seene Christ, they that haue not yet embraced him, but still sleepe without oyle in their lampes, shall suddenly be ouertaken without the wedding garment, and shal be cast into eternall torment for euer.

*Haue seene, &c.*

There be many sights of Christ, all go not vp to the mount, *Mat.17.* as *Peter*, *Iames*, & *Iohn*, all se not his face with *Moses*, all sleep *Exod.33.* not in his lap with *Iohn*, all are not taken vp into heauē like *Iohn.13.* *Paule*, all embrace him not in their armes with *Simeon*. But *2.Cor.12.2* as pleaseth God so he sheweth himselfe vnto vs, and all that loue him both see him and embrace him.

To some he shewes himselfe as in a glasse, to some generally, to some particularly, some he calleth earely, and some *Mat.20.* he calleth late, and there is no hower in the day wherein he calleth not some to go labour in his vineyard. To some hee *Gen.18.* sheweth himselfe by Angels, and to other some by visions. *Gen.19.* *Abraham* saw three Angels, *Lot* saw but two. *Manoahs* wife *Iudg.13.* saw but one, and yet one was enough. It is said that *Abraham* *Iohn.8.*

saw

ſaw Chriſt his daies, but we ſee him clearer then *Abraham*, & clearer then *Iohn*, if we beleeue in him as we ſhould. Some ſee Chriſt and not his ſaluation, and ſome ſee his ſaluation, and do not embrace it. We ſee Chriſt when we heare his word, and we embrace his ſaluation when we beleue it: they ſee him that heare him, they imbrace him that follow him. Here if they had heard me, I would haue ſearched Ieruſalem with lamps, to ſee who ſitteth in darknes. But how can they beleeue the word of God which heare it not? How can they imbrace Chriſt which know him not? and all through ignorance, hauing not the meanes to ſee him, becauſe their leaders are either blind guides, ſleepie watchmen, or hireling ſhepheards. And ſurely it is a wofull caſe, when ſhepheards go to taske, and let their own ſheepe alone ſommer & winter. They ſheare them, but neither ſommer nor winter do they feede thē. How ſhould thoſe people vnder their charge ſee Chriſt and his ſaluation, when they are ſo debarred of the wholſome foode, and euen ſtarued to death many thouſands of their ſoules, becauſe they haue not the foode which nouriſheth the ſoule vnto ſaluatiō? & how many be there which are as old as *Simeon*, and yet haue not embraced Chriſt Ieſus? yea they know him not though they ſe him, neither do they wait for his cōming, becauſe they haue no deſire to imbrace him, and therfore they deferre that, and put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and ſo they can haue no leyſure in all their life to imbrace him. But to ſuch as do ſeek him, and wait for him with vnfained diligence, wee ſay as the Angell ſaid to the woman at the ſepulchre, fear not, you ſeeke the Lord Ieſus. How is this world ſet to deceiue vs? we can finde leyſure to do euill at any time, but we can finde no leyſure in all our life long to do good, that we may at length enioy the true ſaluation. *Iohn.* 20.

I haue ſomwhat to ſay to you of this pariſh: A dainty was prepared for you, and you let the ſtrangers take it from you, you were required to a faſt, & you did feaſt your ſelues, you were required to come and pray vnto the Lord, and to humble your ſelues in his ſight, that hee may turne away his

wrath from you,& you let the temple ſtand open and empty, for your parts, and your ſhops were as open, and you were about your marchandiſe, forſaking God, and ſeeking to win the vniuſt Mammon,and the vanities of the world.

*Thy ſaluation.*

Hee came not by Angels, or by men, or by anie other meanes,but onely from the alone and eternall God. He calleth him thy ſaluation, for his name was not giuen him by *Ioſeph*, nor by *Marie*, but by the Angell of God,ſignifying that he was come from heauen. The father ſaw him when he was borne, the ſpirite came vpon him when he was baptized,the Angels miniſtred vnto him in the wilderneſſe,his enemies ſubſcribed vnto him vpon the Croſſe, the Virgin trauelled, the ſtar walked,the wiſe men came out of far coũtries to worſhip him. Then is not this Iehouah the mightie God, whoſe birth is glorious, whoſe life is famous, whoſe death is meritorious? None can take vpon him the authoritie of God, but he, on whoſe ſhoulders the Lord layeth it, being ſent of God and from God. Then we ſee that our Sauiour is the true Sauiour ſent from God, for all creatures beare witneſſe vnto him, yea the very deuils, with all the euill ſpirits do obey his voice, at whoſe name all knees ſhall bow. He came not to bring health, wealth, pleaſures, or profites, for the which if he had, then multitudes of worldlings would haue followed him,but he came to bring ſaluation, righteouſneſſe, peace, trueth, and life, therefore few care for him. He came to ſaue ſinners, not all ſinners, nor euerie one that ſaith Lord Lord,but he came to ſaue penitẽt ſinners, which turne vnto God by their repentance. Therefore he prayeth in *Iohn* for thoſe onely that were giuen vnto him. So ſoone as the ſeede is ſowne, the ſtones refuſe it, or the ſunne parcheth it, or the thornes choke it,and what comfort hath the Lillie among thornes? Therefore wiſedome taketh her vnto her wings, and whiſpereth,ſaying,you ſhall ſeeke me before I come, you ſhall ſeek me but ſhall not find me,becauſe ye haue refuſed me whẽ I offred my ſelf to you.

*Mat.* 1. *Luk.* 1. *Luk.* 3. *Luk.* 4. *Mat.* 27. *Mat.* 2. *Mar.* 1. *Phil.* 2. *Mat.* 7. *Luk.* 5. *Ioh.* 17. *Prou.* 1.

Chriſt is their ſaluation that beleeue in him & make much of him,and thankfully receiue him. The godly he deliuereth from

from ſinne, but the wicked he leaueth bound in the chains of their iniquity, to be tormented of him which had tempted them thereunto, whoſe will they alwayes endeuored to fulfill and not the Lords, and he ſheweth them a hand vpon the wall writing their condemnation, and another catching them by the hairie ſcalpe, which maketh all their ioints to tremble, and their hearts to deſpaire, and he ſaith vnto thē, what doeſt thou here without thy wedding garment? how dareſt thou come to ſteale the childrens bread? The ſpirit of *Saule* worketh in him in his bed and euery where & he calleth for the harpe of *Dauid* to comfort his heart which cannot be comforted. And this ſpirite ſaith to *Iudas*, thou haſt betraied thy Lord and crucified him, therefore go and hang thy ſelfe: for euen at the preaching of ſaluation, the horror of damnatiō, the mark of *Cain* ſticketh within thee whoſoeuer beleeueſt not in Gods ſaluation. But the godly heart goeth home, hauing embraced this ſaluation, chewing the cud and reioyſing like the Apoſtles, which reioyced in that they were counted worthy to ſuffer for his names ſake, and they ſay, ô what a good bāket we haue had this day, what delicious dainties hath God feaſted vs with! & ſo the Be goeth loden to the hiue, and goeth longer in the ſtrength thereof then *Elias* did.

*Dan.5.* *Mat.20.* *1.Sam.18.* *Mat.27.* *Gen.4.* *Act.5.41.* *1.King.17.*

*Thy ſaluation.* The onely Sauiour is here called ſaluation it ſelfe: for if he were called a bare Sauiour onely, then you might likely vnderſtand it by ſome other Sauiour, but here he is called ſaluation it ſelfe, to ſhew that there is no other. For there be more Sauiours, but no more ſaluations, as there be many wayes to death, and yet but one death. The braſen Serpent was a figure of Chriſt, that they which are ſtong by ſin, by fire, and by the Serpent which beguiled *Euah*, may make ſpeed, becauſe ther is no remedy but to come to Chriſt.

*Num.21.* *Ioh.3.*

The Papiſts haue found out many ſaluations, they haue found out a ſaluation by Saints, a ſaluation by Angels, a ſaluation by Maſſes, a ſaluation by merites, a ſaluation by Idols, as though Chriſt had leaſt to do in his owne office, for they haue other ſaluations to flie vnto. They wil haue it, but they will buie it, and what will they giue for it? why, they

will fast so many daies, go so far on pilgrimages, hire Priests to say so many Masses, build so many Abbeis, and giue so many summes of money to the Monkes and Friars. Therefore the Scripture goeth against them, and doth dishonour their shamelesnesse, who (like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen) heape sinne vpon sinne, and euerie houre some one heresie or superstition groweth vp from this filthie roote. For what Papist dare say that *Simeon* thought on any of these, or put confidence in any other Sauiour, but onely in him whom he embraced in his armes? for saluation is by the promise of God, and all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not money, therefore he gaue them backe againe their money, and likewise he gaue them that corn, that they would haue bought with it. I would therefore wish them to say as *Iosephs* brethren did, that they haue their corne for nothing, and their money too, let them I say be content and reioyce to say, that they haue mercy for nothing and theyr works too. For God cannot be won by mens works, because they profite not him but themselues. There is no water can wash *Naaman* but Iordan, no water can wash the leprosie of sinne, but the bloud of the Lamb. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people, and by this the diuell knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is also called the way, the trueth and the life, for that life which we haue, is but a sparke and shadow of life, but hee is the true & eternal life. Then seeing Christ is both our righteousnesse, saluation, and also the way, the trueth & the life, to lead vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to be wise without wisedom, righteous without righteousnesse, or saued without saluation. Therefore let vs not be ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisdome, of all righteousnesse, of all trueth, of all knowledge, of all saluation, and briefly of all goodinesse: for there is no other Arke to saue vs frō the floud, no other ladder to ascend with

Gen. 11.

Gal. 3. 18. 2. Cor. 1. Gen. 42.

2. King. 5.

Act. 4. 12. Exod. 12.

Iohn. 14.

into

into heauen, no other *Ioseph* to feed vs in the famine, no other *Moses* to lead vs through the wilderneſſe. But as the riuer Siloa runneth through all the land of Iudæa, & watereth the whole Cittie of God: ſo Chriſt doth ſhew himſelfe all in all, and all ſufficient in mercy to ſaue & bleſſe all his Church with ſpirituall giftes. If Chriſt be ſaluation, what ſhall make vs deſpaire? ſhall Sathan? No, for he hath ouercome Sathan. *Epheſ. 4.* Shall death? No, for he hath ouercome death Shall hell? No, *1. Cor. 15.* for he hath ouercome hell. Shall the Law? No, for he hath *Rom. 5.* fulfilled the Law. Shall wrath? No, for he hath troden the wine preſſe of his fathers wrath. Therfore it was a ſweet ſay- *Eſay. 63.* ing of one at his death, when mine iniquitie is greater then thy mercy ô God, then will I feare and deſpaire.

Saluation is borne, therefore we were all in the ſtate of cõdemnation before: light is come, therfore we ſate all in darkneſſe before: glory is come, therefore we were all loden with ſhame before: life is come, to ſhew that wee were all dead in ſinne before. Life is come, and light and ſaluation: life to the dead, light to the blind, and ſaluation to the damned. For Chriſt is called ſaluation, to ſhew that without him wee are all damned firebrands of hell, heires of condemnation, & forſaken of God. To him that is ſicke, it is eaſie to be thankfull when he is whole, but when he is whole it is harder to bee thankfull then to be ſicke. I would faine be diſprooued, that Niniueh might be ſaued thoug *Ionah* would not.

*Thy ſaluation.* This word ſaluation is a ſweete word, yea the ſweeteſt word in all the ſcripture, and yet many deſpiſe this worthie iewell, becauſe they know not what it is worth, like the dawes which would rather haue a barly corne, then a pearle or a iewell, becauſe they know not the value thereof. O Lord what is man that thou art ſo mindfull of him? O mã *Pſal. 8.* what is God that thou art ſo vnmindfull of him? If a friend had giuen vs any thing, we would haue thanked him heartely for it, but to him that hath giuen vs all things, we will not giue ſo much as thankes. Now therefore let the rocke guſh forth water again, & let our ſtony harts powr forth ſtreams of teares in vnfained repentance. VVe haue all called vpon you, but none regardeth vs, as though God were as *Baal*,

ard as though *Dives* felt no paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarse a *Simeon* to embrace him, the babe is here, but where is Simeon?

If God had not loued vs better then we loued our selues, we should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. Wee are inuited to a banket, he who calleth vs to it is God. What is the banket? Saluation. Who are the guests? The Angels & the Saints. What is the fare? Ioy, peace, righteousnesse, this is the fare, and wee inuite you euerie one: yet who will come at our bidding? some for want of faith, some for want of loue, some for want of knowledge, haue despised this holy banket, yet vnto this art thou called still, ô soule vnworthie to be beloued.

# THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

*Thy saluation which thou hast prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glorie of thy people Israell.*

THY *saluation.* This word saluation is a sweet word, and holds me to it like an Adamant, for whē I thought to proceed, this word said vnto me, stay here, teach this and teach all, learne this and learne all: for it is the pith of all the mercies of God towards his children.

Christ is called saluation, because no man should despair, and because it is impossible to be saued without him, for saluation

ſaluation is onely in him. Chriſt can do any thing but this, he cannot ſaue him that will not repent. He is called the ſaluation of God, becauſe he came not from men, nor from Angels, nor by chance, but from God himſelfe, and therfore his name was not giuen him after the maner of men, which was, that euery father ſhould name his owne child, but ſo did not *Ioſeph*, for the Angell had giuen him direction for his name. The Virgin, the oracles, the babes, the ſhepheards, the ſtarre, the wiſe men, the voice of the crier, the deuils, the leapers, the ſicke, the dead, the earthquake, the ſunne, the moone, & all the creatures do beare witneſſe vnto the Sonne of God which is our ſaluation. He is called the ſaluation of God, becauſe he is a ſaluation according to Gods owne minde. He came not to bring eaſe and libertie, but he came to bring the ſpirituall ſword, and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

*Luke.1.* *Luke.1.* *Mat.2.* *Luke.2.* *Mat.2.* *Luke 3.* *Mark.1.* *Luke.4 15.* *Iohn.11.* *Mat.27.*

I ſhewed you how many deſpiſed this iewell, becauſe they know not what it is worth, how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God: theſe plants grow not on euery ground. Who would be vnthankfull if he knew what the Lord giues, and what he forgiues? he giues the ſonne for the baſtard, the Lord for the ſeruant, the righteous for ſinners, the innocent for the wicked, and the almighty Lord for the ſinful ſonnes of men. Do you not maruell how you can offend this Lord willingly, which hath done ſo much for you? Here I reproue vnthankfulneſſe, ſecuritie, and negligence, ſtriuing as it were to crucifie Chriſt againe, as the wicked Iewes did, who neuer proſpered ſince the time that they ſaid, his bloud be vpon vs, and vpon our ſeed. They were not like *Simeon*, who as ſoone as he ſaw him, embraced him, and reioyced ouer him. There is no ſhew of grace in them which ſhew no liking of godlineſſe, neither in themſelues, nor in others: for this is the firſt part of our conuerſion, to loue them that loue God, and ſo they are drawne to the Sonne. No man will build an Arke vntill the floud come, no man will ſeeke for corne vntill the famine come, and ſcarſe *Lot* will be gone out of Sodome before the time of execution of Gods wrath do come vpon

*Mat.27.25* *Gen.7.* *Gen.42.* *Gen.19.*

them. We preach vnto you, and call vpon you, we haue euen wearied our ſelues among you', we haue reproued you for ſinne, and we muſt ſtill reproue you vntill you amend: now therefore if there be any grace in you, if yee haue any knowledge, any feare of God in you, if you haue any goodneſſe in you, if you haue any leaſure to be ſaued, turne backe now from doing euill, come out of hell, and plucke your limbes out of the clouches of the Serpent, for verilie we haue not done ſo well in this citie as the Niniuites did, for all the preaching and teaching we haue had. For who hath determined in his heart to amend his life? who hath left his pride? who hath reſtored that which he hath taken by extortion, vſurie, and wrong? Surely they that haue done thus are monſters, I cannot ſee him, he walketh inuiſible and cannot be found. The heauens trembled at the death of Chriſt, the ſunne did hide his face, the earth quaked, the vaile of the Temple rent in ſunder, the dead bodies roſe out of their graues, and all this was to ſhew, that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of vs, and of all whoſoeuer throughout the world do beleeue the Goſpell, and liue in obedience thereof, and withall that he ſuffering for ſinnefull and wretched man, was a conquerer ouer hell and all euill, and had ouercome death. The Scribes are againſt him, the Phariſies were againſt him, the rulers band themſelues againſt him, the Atheiſts againſt him, and all the ſpitefull and enuious Iewes againſt him, whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious, but God was with him, and in him, by whoſe power he ouercame them all, and ſo became the ſaluation of God.

*Mat.27.45 51.52.53.*

*Dauid* being to encounter with *Goliah*, *Saul* tooke and put on him his owne harneſſe, but he could not weare it, it was too heauie for his little body, therefore he tooke nothing but a ſtaffe and a few ſtones in a ſcrip, & ſo *Dauid* ſlue the pride of the Philiſtines, and the feare of Iſraell. And euen thus the Lord ſet his Sonne to fight with the prince of this world, not with ſwords and targets, bowes and billes, but with the word and ſpirite of God, with the which he hath

*1.Sam.17.*

ouer-

ouercome, and through him we alſo haue the victorie.

*Which thou haſt prepared before the face of all people. &c.*

He ſpeakes this to the end that the eyes of all mankinde may be fixed vpon him, as the eyes of all Iſraell were fixed vpon the braſen Serpent in the wilderneſſe, that when they be ſtinged with the ſting of that fiery ſerpēt which deceiued our forefathers, they may flie vnto him for help, leſt they periſh in their ſinne, and their bloud be on their owne heads. *Num. 21.*

*Which thou haſt prepared.*

He was prepared long ago, as it doth moſt plainly appeare, for the Virgin which bare him, the place of his birth, the poore eſtate wherin it was, his miracles, his Apoſtles, his torments, his croſſe, his death, his reſurrection & aſcention into heauen; all theſe were foreſhewed and foretold long before they came to paſſe. Therfore ſome ſaid, who is this that is ſo often ſpokē of by the Prophets? who is this that can do many miracles, that the Scribes & Phariſies cannot do? that cā raiſe the dead, that can ceaſſe the winds, that cā calme the waters, at whoſe ſuffering the earth quaked, the ſunne hid his face, darkeneſſe came ouer all; and being dead, roſe againe by his owne power, & aſcended into heauen in the ſight of a great multitude? How can it be then but it muſt be knowne *before the face of all people*, which was ſo manifeſt by dreames, by viſions, by oracles, by power, by authoritie, and euery thing? for there was nothing which had not a tong to ſpeake for God. Euery thing was prepared for him before he came to be reuealed, he came not in the beginning, nor in the ēding; he came not in the ending, that we which come after him might lōg for his ſecond cōming. He came not in the beginning, becauſe that ſuch a Prince as he ſhould haue many bāners & triumphes before him. He came not in the beginning becauſe the eyes of faith ſhould not be daſeled in him, & leſt they which ſhould liue in the latter times ſhould forget him & his comming, which was ſo long before, euē as you forget that which I haue ſaid as ſoone as you are gone hence. He came not in the beginning, becauſe if he had come before mā had ſinned, mā would haue acknowledged no need of a Phiſition, but when man had ſinned, & had felt the ſmart of ſin: *Luke. 4. 7. Iohn. 11. Luke. 8. Mat. 27. Iohn. 10. Mar. 6.*

for when they were caſt out of Paradiſe, they ran vnto Chriſt as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that he brought with him perfection, perfect ioy, perfect peace, perfect wiſedome, perfect righteouſneſſe, perfect iuſtice, perfect truth, ſignifying thereby, that notwithſtanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he ſhould come like ſome great Prince, with pompe and glory, which was a carnall conceipt, for herein they were maruellouſly deceiued, his father was but a poore carpenter, and his mother but a ſimple woman, and he a ſillie babe wrapt in clouts. Then ought not we to reuerence our Lord, and to praiſe his name, for that he became ſo humble for vs moſt vile wretches, that are worthie of nothing? yet we ſee how cruelly they dealt with this bleſſed one which came to ſaue them. Ignorance ſate in the chaire, deceipt gaue the ſentence, and crueltie executed him, with the moſt painfull and ſhamefull death of the croſſe. O that your eyes do not dazell, and your eares tingle, and your hearts maruell at this dealing of theirs to our louing Sauiour, which came to ſaue them if they would, and eſpecially in that you now ſee that he abaſed himſelfe for our ſakes, euen to the vttermoſt! ô wonderfull thing to thinke of! If you would marke, I would make you in loue with him before I haue done with you, I ſay vnto all thoſe that come hither to be edified, take your fill of pleaſure, enter into Paradiſe, lift vp your eyes, ſtretch forth your hands, and eate your fill of the tree of life, and the Lord will go home with you, imbrace him and kiſſe him, entertaine him well, and he will dwell with you for euer. But you that come hither for faſhions ſake, either to ſee or to be ſeene, to finde fault with ſomewhat, or to make an hypocriticall ſhew of godlineſſe where there is none. I tell you that comfort ſhall ſhake hãds with you at the dore, marke it, and you ſhall ſee that my words are true. Shew me what it is that is better then ſaluation. I would haue none of you to be damned if I might preuent it, nor ſo much as a peece of you to be giuen to Sathan, therefore I would I knew that ſtone that would kill *Goliah*,

for

for I would ſtrike it with all my might into his temples. If you will, you may be ſaued, and the Lord will one day put thoſe words in my mouth that wil touch your hearts. Therfore now ariſe, kiſſe and imbrace the ſweet babe Ieſus, and then afterward frame your ſelues to obey him, for then the Lord will knock at your hearts, and if ye will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to ſhew that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kiſſe the ſonne leaſt he be angry, & ſo they periſh in his wrath like Sodome. He came in the middle age of the world, to ſhew that he was indifferent for the world, to giue light and life vnto all that returne vnto him. For God reſpecteth no perſons but euery man of what nation or countrey ſoeuer he be, that feareth God and worketh righteouſneſſe, is accepted of him, and he wil fulfill their ioyes through Chriſt, yet not when we wil, but according to his owne good pleaſure, and when he thinketh good. Therfore, Stay *Helias*, anon the rauens will bring thee meate, and thou ſhalt haue enough. Anon *Moſes* will deliuer Iſraell. So ſaluation is already prepared of God, and hath bene long ſince with fulneſſe of knowledge, and all excellent gifts, and he will giue them to vs when he ſeeth good. But we are like whining children, that will not ſtay till their milke be cold, but would haue it, though they be ſcalded with it: ſo we would haue the knowledge of God and libertie before we know how to vſe it. We would know the high myſteries & deepe counſels of God, before we know our ſelues, we would haue the liberty of the Goſpell, when we know no way how to vſe it but in ſecuritie But the Lord, he wil wiſely giue vnto vs as it were our bellies full when he ſeeth it good, and when he ſeeth vs ready for it, who knoweth our hearts better then we our ſelues.

*Pſalm. 2.*

*Act. 10.*

*1. King. 17.*

*Exod. 14.*

*A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.*

You haue heard *Simeon* ſhewing the cauſe why the Sonne was ſent from the Father, why he became mā which raigned

before in Paradiſe. What moued God to leaue his ioy and his bliſſe and ſuffer more then all the world could ſuffer together? A great cauſe it is that would make a king leaue his kingdome and fall to beggerie. A great and wonderfull cauſe it was that made Iehouah to come downe from heauen to ſuffer miſerie vpon the earth. Two vnder cauſes *Simeon* ſheweth why this Meſſias came from heauen. The firſt, that he might enlightē the Gentiles, which ſat in darkneſſe, and the ſecond, that he might be the glory of Iſraell, which gloried in their ſacrifices and in their ceremonies, and ſo had no glory before he came, but were like the Moone when the Sunne doth ſhine vpon it, or like *Rachel* which deſpiſed *Leah* & became barren. And they deſpiſed the Gentiles light, like that ſonne which was angry becauſe his loſt brother came home again, or like thoſe labourers which checked the Lord of the vineyard, becauſe he gaue vnto the other labourers as much as he gaue vnto them. But the Gentiles are like *Leah*, who being deſpiſed became frutefull. *Simeon* reioyced in Chriſt, not onely for that he was the glory of Iſraell, but alſo for that he was the light of the Gentiles. Shall the head be ſorrowfull becauſe the hand is well? nay rather the hand ſhould be glad becauſe the head is well, and the head becauſe the hand is wel. The father ſhould be glad becauſe his ſonne is ſtronger then himſelfe, the mother ſhould be glad becauſe her daughter is wiſer then her ſelfe, the brother ſhould be glad, becauſe his brother is richer then himſelfe, the miſtreſſe ſhould reioyce, becauſe her maide is a better houſewife then her ſelfe. But we enuie our brethren and our neighbours, becauſe they are better then we, and becauſe God hath bleſſed them with temporall or ſpirituall things aboue vs: if we ſee that they haue learning, then we enuie them for their learning, if he haue more gifts, we enuie him for his gifts, if he haue more knowledge, we enuie him for his knowledge, if he haue more zeale, we enuie him for his zeale, if he haue more riches, we enuie him for his riches, and how can we reioyce when euery bodies good is our euill, and euery bodies ioy is our ſorrow? But fixe your eyes vpon Chriſt alone, and he will fulfill your ioy, if you looke

*Gen.29.*

*Luke.15.*

*Mat.20.*

*Gen.29.*

looke not back to Sodome like *Lots* wife. If you loue ioy and gladneſſe, Chriſt is ioy and gladneſſe; if you loue comfort, why, Chriſt is the comforter of all that beare his croſſe; if you loue life, Chriſt is eternall life; if you loue peace, Chriſt is peace; if you loue riches, Chriſt is full of heauenly riches, and full of liberalitie to beſtow them vpon all ſuch as loue God: ſo Chriſt is all in all vnto the godly, and they haue more ioy in Chriſt alwaies and in all things, then the richeſt, and moſt glorious and ſumptuous Prince in the world, then *Salomon* himſelfe had in worldly riches, honours, pleaſures, eaſe or felicitie. For the wicked which put their truſt in riches, and make them gods of golde and money, of eaſe and pleaſures, though they do all that they can to fulfill their luſts, and take neuer ſo much pleaſure, and be neuer ſo merry, yet they can haue no true ioy, nor peace of conſcience, for all the peace, the mirth and ſport they haue, is but deceipt, all falſe and indurable, like the graſſe, greene in the morning, and withered ere night. But when the Lord doth knocke at their hearts, and ſtrike them with a feeling of their horrible trenſgreſſions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no reſt, but they may ſay, in laughter my ſoule is ſorrowfull, in eaſe my ſoule hath trouble, in mirth mone, in riches pouertie, in glorie ſhame, in life my ſoule is euen dead, in plentie my ſoule wanteth all things wherein it ſhould reioyce, it is deſtitute of all comfort, and poſſeſſed with all ſlauiſh feares like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forſaken him. Likewiſe *Saul* when God had forſaken him, he had no ioy of all his kingdome, nor of all his riches, and then who had more ioy, *Saul* the King, or *David* the ſubiect? So then wee ſee that perfect ioy can be had in nothing but in God and in Ieſus Chriſt. Wherefore as by the ſtreame you may be led to the fountaine, euen ſo let the ioy and peace of this life ſerue to lead vs to God which is perfect ioy and peace, and there reſt, like the wiſe men which were guided by the Starre, to come to the true Sonne of grace Ieſus Chriſt when hee was borne:

*Gen.19.*

*Iſay 48. & 57.*

*Gen.4.*

*1.Sam.16.*

and if we reſt not in him when we haue found him, there is no reſt for vs, we ſhall be like the reſtleſſe doue, which fluttered about and found no reſt any way, till ſhe returned to the Arke: but we ſeeme as though we ſought him and found him. when as we do but play the hypocrits. *Salomon* ſaith; that the waies of the whore are proſperity and welfare, for ſhe euer putteth on a vizard, that ſhe might not be knowne to be ſo vile as ſhe is: ſo vnder the colour of goodneſſe euill is alwaies lurking.

Therfore alſo is Chriſt called the light, becauſe we ſhould leaue our fooliſhneſſe ſeeing light is come, & that we ſhould forſake all our lights which are but darkneſſe, and cleaue vnto his light which is the true light indeed.

*A light to be reuealed to the Gentiles, &c.*

He came to lighten the Gentiles, and they receiued him with thankfulneſſe, of whome there was no hope of goodneſſe left. Who would ſuppoſe that the barren womā ſhould become fruitfull, or the prodigall ſonne returne home againe? It is like as if an owle ſhould be conuerted to ſee light, or as if the ſtreame ſhould returne into the fountaine, or as if an old man ſhould become yong againe.

*A light to be reuealed to the Gentiles.*

To be reuealed, not yet reuealed, the Iewes muſt firſt reiect him before the Gentiles receiue him: and when the Iewes did oppreſſe him, condemne him, and crucifie him, then were his armes ſpred vnto the whole world. When the gueſts would not come, thē he ſendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foot, & that which will come ſhall come, &c. The Queene of Saba came from the vttermoſt part of the earth to heare *Salomons* wiſedome, and the wiſemen came from the Eaſt to ſee Ieſus Chriſt, but we may ſay, the Lord was here in the Temple, and I was in my ſhop, ſelling and buying, lying, deceauing and ſwearing. Well, when he comes back againe I wil be better acquainted with him: and ſo we eſteeme not of his preſence in any reuerent ſort. The Shunamite ſaid; Let vs build a chamber for the man of God: then we ſhould build an houſe. *Zacheus* did climbe

*Luke.* 14 23

*Mat.* 12.

2. *Kin.* 4. 10.

*Luke.* 19

vp

vp into a tree to see our Sauiour, and the Lord seeing his diligence, called him, *Zacheus* come downe, for I will dine at thy house this day, and that was a ioyfull day with *Zacheus*, for then saluation came into his house, and vpon all his family: he gaue the Lord a feast, and the Lord made him a far better feast of peace, a feast of ioy, a feast of heauēly things, and so for his zeale & indeuour to see Christ bodily, he shewed himselfe vnto him spiritually, euen to his hearts desire.

*To be reuealed.*

Haue an eye to the future tense, that which is not shall be. As for example, *Salomon* was wise, but he is foolish, *Sampson* was strong, but he is weake; *Iudas* was a preacher, but he is a traytour, *Paule* was a persecutor, but he is a preacher; *Peter* was a denier of Christ, but now he is a bold professor of Christ; *Moses* was learned in the wisedome of the Egyptiās, but now he is learned in the wisedom of God, by which the wisedome of the Egyptians is made but meere foolishnesse in the sight of God. Others as heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, were counted very wise men in the sight of the world, yea they wrote so many bookes full of wisedome, and all so adorned with notable sentences and wittie sayings, that one would think all wisedome were buried with them, so famous were they, and so full of earthly vnderstanding, teaching manners counsels and pollicies: yet for my part I haue neither seen nor heard of any such, being wise in worldly things and without the wisedome of God, but that they haue committed some notorious foolishnesse in the sight of all men, like *Achitophell*, of whom we read that he was so wise a counseller, that his counsell was like as one had asked counsell at the oracle of God, and yet see the end of him, he hanged himselfe, and all for want of the knowledge of God. It had bene better therfore for him to haue had more wisedome and lesse wit. *Crates*, *Aristotle*, *Plato*, and others of the wise Philosophers, haue either poisoned, burned, or drowned themselues, and so we see that the end of worldly wisedom, is meere foolishnesse, and the foolish haue more peace then the wise: for their wisedome without the feare of God, doth thē no more

1. *King.* 3. 22. 11. *Iud.* 13. & 15. *and* 16. *Luke* 6. *Act.* 1. *Act.* 9. *Mat.* 26. *Act.* 4. *Act.* 7. 2. *Sa.* 16. 23 2. *Sa.* 17. 23 1. *Cor.* 1. 20.

1. Sam. 5. good then the Ark did to the Philiſtines, which did nothing but torment them, becauſe they knew not how to vſe it, and therfore vnreuerently abuſed it. For if your wiſedom conſiſt in eloquence of words, in profundity of wit, to gaine craftely, and ſpend warily, to inuent lawes, to expound riddles, & interpret dreames, to tell fortunes, and prophecy of matters by learning: all your wiſedome is but vexation of the ſpirit; for all theſe without the feare of God do vs no more good; then their wit did theſe Philoſophers, which notwithſtanding ſate in darkeneſſe. And I am afraid though Chriſt brought light vnto the Gentiles, yet it may be ſaid, that the Gentiles ſit in darkneſſe ſtill, ſauing a few Leuites ſcattered vpon the mountains, for whoſe ſake Sodome is ſpared. And becauſe thoſe had not the knowledge of God, therefore they

2. King. 17. 30. worſhipped *Mars* and *Cupid*, ſunne and moone, beaſts and

Iud. 16. 23. ſerpents: ſo the Philiſtines worſhipped *Dagon*, the Epheſi-

Act. 19. 33. ans worſhipped *Diana*, the Aſſyrians *Neſroch*, the Iſraelites

2. King. 19. 37. worſhipped a calfe, *Ahaziah* worſhipped *Beelzebub*, the

Exod. 32. 4. 6. Moabites worſhipped *Chamos*, the Samaritanes did wor-

2. King. 1. 2. ſhip vnto *Baal*: ſo the trueth to ſuch ſeemeth falſhood, and

1. King. 22. 13. error ſeemeth truth. As for example, that the world ſhould be made of nothing, that the word became fleſh, that God and man was ioyned together in one perſon, that one man

1. King. 16. 32. may be righteous in the righteouſneſſe of another, which is Chriſt, and that the dead ſhall riſe againe, theſe ſeemed fooliſhneſſe vnto the Gentiles, neither could they beleeue them. No more can ſome Gentiles amongſt vs at this day, which are but naturall men, therfore they do not beleeue thē. for when they profeſſed themſelues to be wiſe, they became

Rom. 1. 22. fooles, ſaith the holy Ghoſt.

So then we ſee now what Chriſt hath done for vs, he hath bound that Serpent, whic hath ſown all the tares, ſo that the diuel is fayn for want of better lodging, to enter into ſwine.

Heretofore, whereas one followed God, a thouſand followed *Baall*, but now Kings and Princes liſt vp their heads, deſiring Chriſt to raign with them and in them. Heretofore we made our ſelues like the wounded man, we were ſpoyled, we were ſtript naked, & wee were bathed in our bloud,

being

being full of woundes, but now Chriſt hath furniſhed vs, he hath waſhed vs, he hath clothed vs, and we are now become true Iſraelites: vs which were the vile and wild Oliues, he hath grafted vpon the true oliue, and planted vs in a fruitfull ſoyle. And what cauſe can we ſhew for this but onely mercy? For heretofore we were called fooliſh, but the Lord hath made vs wiſe according to the wiſedome of God in theſe daies by his ſpirite: but if you deſerue to be called the fooliſh nation againe, then yee are moſt vnhappy and moſt curſed. So now we haue heard that the Lord doth reueale all his counſels vnto his Prophetes, and how the glory of Iſraell is now reuealed to be the light of the Gentiles. And you haue heard the cauſe why: becauſe the Iewes reiected their owne ſaluation. You haue heard that the cauſe was only his mercy and his loue, becauſe mercy cannot containeit ſelfe within Ieruſalem. *Deut.32.*

*A light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.*

You haue heard why Chriſt is called light, why he is called the light of the Gentiles, why the Lord did change a curſe vnto a bleſſing, and why the Gentiles did change darkneſſe for light, and a thouſand Gods for one true God. Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled into their own houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light and my light: Chriſt is our grace, your grace, and my grace: and Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles was better then to the Iewes. He came into the world when the world did abound in all wickedneſſe, and ſaued vs when we moſt deſerued wrath. Wonder at this you that wõder at nothing, that the Lord would come to bring ſaluatiõ, to redeem our loſt ſoules, euẽ as it were againſt our wils: ſo that now we would not be as we were for a thouſand worlds. The blindneſſe of the Iewes, was and is wonderfull, who heard of their reiection, and of our conuerſion, and yet vnderſtood it not, neither ſought to preuent Gods wrath in reiecting of them.

Therefore the rocke which ſhould haue ſaued them, did ſhiuer them in peeces, wherein was ſhewed their wonderfull blockiſhneſſe, hauing it ſo oftē foretold by their Prophets, figured in their law, ſhadowed in their ſacrifices, and read in their Churches from Saboth to Saboth. Euerie thing that commeth to paſſe in Churches, in common weales, in Cities, in countreis, in kingdomes, and in prouinces theſe are all foretold in the Scriptures, and yet none do vnderſtand it, ſauing a few choſen ones whom God loueth. For, the comming of Antichriſt, the ouerthrow of kingdomes, the darkneſſe of Poperie, the light of the Goſpell, the conuerſion of the Gentiles, and the reiecting of the Iewes, all theſe are ſet downe in the Scriptures, and yet wee cannot vnderſtand it, though we heare it day by day, becauſe we do not giue our mindes to vnderſtanding. Such hearers ſhall ſtand in a maze before the righteous and terrible throne of God: the dead ſhall riſe, the trumpe ſhall blow, and all the world ſhall be in an vprore, and they ſhall ſtand quaking, when their hearing without profiting ſhall be laid to their charge, and they ſhall ſay, ô we haue knowen no ſuch things: but ſurely if the Iewes could come out of hell, they would admoniſh vs to take better heede how we heare: for we heare as though we did not heare at all, our minds are otherwiſe occupied. Now when we ſee any thing come to paſſe, as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſaid, this prophecy is fulfilled, for all things that are written are come to *Scriptum eſt & factum eſt*, that is, as ſure as it is written ſo ſurely doth it come to paſſe. It prophecieth nothing but that which truly is fulfilled in due time, and the more often it ſpeakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewell that is beſet with pearle, ſo is our calling ordained with Scriptures, for ſo doth God tēder our calling, which is ſo often in his mouth, and wee ſo often in his remembrance, that he ſpeaketh of vs in euerie booke throughout the whole Scriptures, like a kinde ſpouſe whoſe loue is in a ſtraunge countrey, and he delighteth himſelfe with thoughts and meditations of her: ſo he did long
*Luke.* 15. vntill the Gentiles were come to him againe, like the prodi-

gall

gall childe, whose father did long vntill he had imbraced him. When shall my prodigall sonne come home agai ne saith he? I will put my best garment on his backe, and my gold ring vpon his finger, and his fare shall be the daintiest morsell. And thus God longeth for our saluation, and hee knocketh at our doores. Is faith here? is loue here? is one called the feare of God in this place?

And as loue maketh louers sometime to speake plainly & familiarly one to another, sometime by darke speeches and riddles, sometime by letters, sometime by dumbe shewes and signes, and sometime to hide themselues one from another: so our God speaketh somtimes plainly to his Church, sometime darkely and mystically, sometime he turneth his face from his Church and deare spouse, as though he would not speake vnto her for loue, as appeareth in the booke of the Canticles. Of the casting off of the Iewes and calling in of the Gentiles, the first type or figure was *Cain* and *Abell*; *Cain* was the eldest sonne of *Adam*, and *Abell* the younger, yet God loued *Abell* and accepted his sacrifices, but God reiected *Cain* for his wickednesse, and he became a reprobate. Euen so doth God, he reiecteth the Iewes which were the eldest sonne the true oliue, and the naturall seede, and Gods dear children if they had continued in obedience, and he taketh vs being but the youngest son, the wild oliue, the seede of the wicked, & maketh vs children by adoption vnto him, onely of his meere mercy without any other cause. *Gen.* 4. *Gen.* 9.

The second example was *Sem* and *Iaphet*, both which were *Noahs* sonnes, *Sem* was the first sonne, and *Iaphet* the third and youngest, and of this *Iaphet* came the Gentiles: of him said *Noah* God perswade *Iaphet* that hee may dwell in the tents of *Sem*, that is, that they may be vnited together, as we see it is come to passe. Other sheepe I haue saith Christ, which are not of this fold, them also will I bring, and they shall heare my voyce, and there shall be one sheepefold and one shepheard. So it hath beene thought: but Iaphet was the eldest, Sem the next: Cham the yongest. *Gen.* 5. 32. 9. 24. 10. 21. *and* 11. 10. *Gen.* 9. 27. *Ioh.* 10. 16.

The third type or figure was *Ismaell* and *Isaak*, both the sonnes of *Abraham*: *Ismaell* was the eldest, *Isaak* the younger, yet *Isaak* was chosen of God, and enioyed the promise. *Gen.* 21. *Gen.* 22.

And *Ismael* his eldest brother a mocker of *Isaak* was put away, the Lord was not with him.

Gen. 25. The fourth type or figure was *Iacob* and *Esau*, both sonnes to *Isaak*: *Esau* was the elder brother and *Iacob* the younger, yet God loued *Iacob* and hated *Esau*, because *Esau* contemned his birth-right, and sold it to *Iacob* for a messe of portage, and therefore *Iacob* stole the blessing from him: so God blessed *Iacob*, but cursed *Esau*; whereby is shewed that the Lord did for the contẽpt of the Iews, take away their birthright and their blessing, and hath giuen it vnto vs.

Gen. 29. 16. The fift type or figure was *Leah* & *Rachel* the two daughters of *Laban*; *Leah* was the elder, but bleare or squint eyed, *Rachell* the yonger beautifull and faire. 17. Therefore *Rachell* was beloued of *Iacob*, and *Leah* despised. 18. Yet *Leah* was first maried. 23. and also made fruitfull. 31. but *Rachell* also was after maried. 28. & more beloued. 30. & hauing enuied her sisters fruitfulnesse. 30. 1. & repented, God remembred her, and made her fruitfull. So Christ first maried the Iewes, & made them glorious, but when they despised their glory, he maried with the Gẽtiles, & they enuying their happines, of barren in all goodnesse, became fruitfull in true holinesse.

The sixt figure was *Manasses* and *Ephraim* the two sons of *Ioseph*, *Manasses* was the eldest, and *Ephraim* was the yongest. Both of them *Ioseph* hauing brought to *Iacob* his father that he might blesse them, he tooke *Manasses* & put him towards *Iacobs* right hand, that he might blesse him first and more plentifully, and he tooke *Ephraim* & put him towards *Iacobs* left hand. But *Iacob* stretched out his right hand, and layd it on *Ephraims* head which was the yonger, and his left hand vpon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them both. Thus the Lord blessed vs when there was no hope left for vs.

*Iosue. 2.* The seuenth figure was *Rahab* a harlot in Iericho: who was a Gentile, yet her heart was touched so, that she receiued and entertained the spies that Israell sent, and in the time of danger hid them, that they should take no harme: signifying thereby, that the Gentiles should receiue and imbrace the true Israelites and messengers of the Gospell, and keepe

them

them as safely, and defend them as diligently as *Rahab* did the spyes of Israell.

The eight figure was *Ruth* a Moabite: of her Christ Iesus vouchsafed to come as concerning the flesh, to shew that he came not onely of the Iewes and for the Iewes but also of and for the Gentiles, which were the lost sheepe, vnhoped for, being strangers from the couenant. *Ruth.* 4.

The ninth figure was *Sampson*, who being a Iew, would needs marry with a Gentile, signifying that Christ Iesus would also marry with the Gētiles, as he did with the Iewes. *Iudg.* 14.

The tenth figure was *Salomon*, who married *Pharaos* daughter which was an Egyptian & Gētile, signifying therby that Christ would take him a spouse among the Gentiles to marry with himselfe, as *Dauid* in the Psalmes declareth. 1. *King.* 11. *Psalm.* 45.

The eleuenth figure was *Naaman* the Syrian, whose leprosie is turned vpon *Gehezie*, the leprosie of an heathen & ignorant man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet: signifying that our leprosie of sinne and ignorance should be turned from vs vpon the Iewes, who had the knowledge of the law of God, but esteemed it not, but were vnthankefull for it. Many like examples there are in the new Testament. For like as the Cherubins, though seuered in sunder, yet loked one towards another, and both vpon the mercy seate: so the old Testament and the new looke one towards another, and yet point at one and the same thing. 2. *King.* 5.

The first type or figure in the new Testament was the wise men, which were the first fruits of the Gentiles, & came from the East, being guided by a starre: signifying that by the guiding of the word and spirite of God, the Gentiles should come from all the places of the world to imbrace Christ Iesus with ioy. *Mat.* 2.

The second type or figure was Christ his going into Egypt, signifying thereby that he should go from the Iewes, to the Gentiles, because the Iewes refused him through vnbeleefe, abundance of wickednesse, and want of reformation: so we see that nothing can driue away Christ but sinne. *Mat.* 2.

The third type was Christ whipping the Iewes out of *Mat.* 21. 12.

the Tẽple, shewing thereby that the Iewes should be whipped or cast out of the spirituall Temple, and the Gentiles should occupy it. This beloued belongeth vnto vs, to whom the Lord so wonderfully hath made his light to shine.

*Mat.* 21. *verse* 33. The fourth figure is the parable of the vineyard, which was taken from them that possessed it & giuen to them that should bring forth the fruites thereof, and yeeld better increase vnto the Lord of the vineyard.

*Mat.* 22. *verse* 28. The fift figure was the parable of the two sonnes that were bidden to go and worke in their fathers vineyard, of whom the first said he would, and did not: the second said, he would not, and did repent, & went to labour in the vineyard: the first signified the Iewes, which made many vowes with such a shew of godlinesse which was but hypocrisie, whom the Lord reiected and cast off, and said that the publicans and sinners should stand in iudgement to condemne the greatest of them.

*Mat.* 22 2. The sixt figure, was the feast that the Lord made vnto the disobedient guests whom the Lord inuited to his bāket, which was only ordained for thē & who promised to come vnto it, and yet refused and would not come, but alledged sleight excuses taken from their loue of earthly & transitory things aboue God. Therefore the Lord sent into the high wayes, to call and compel the Gentiles to come, which came, though some left their wedding garments behind them.

*Actu.* 10. The seuenth Type or figure, was the vision of *Peter* in *Ioppa*, when he was on the top of the house, where he saw the vessell come downe that had in it all manner of foure footed beasts of the earth, and wilde beasts, and foules of the ayre, and creeping things, where also the voice said vnto him, *Arise Peter, kill and eate*: wherein the Lord shewed vnto him, that he should count no man vncleane, although the Gentiles then were counted vncleane, as were the vnclean beasts set downe in the law of God, and therefore when *Peter* was *Verse.* 34. sent for to *Cornelius* house, he said: *Of a trueth I perceiue that God hath no respect of persons, but in euery natiō he that feareth God, and worketh righteousnesse is accepted of him.*

Many other examples of our calling, as the strayed sheepe,

sheepe, the lost groate, the prodigall sonne, and Christ eating with Publicanes & sinners, which when we read we should cast our figure and say, of whom is this spoken? of the Gentiles? then it is of me, for I am a Gentile. But am I conuerted? If I be not, then haue I not fulfilled this prophesie: therfore let vs striue to do well, and to mortifie and subdue sinne which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen. Luke.15. Luke.5.

Now all these prophesies are fulfilled, the blind see, the lame go, the dumbe speake, the deafe heare, the maimed worke, the dead are quickned, the leapers are cleansed, and the poore receiue the Gospell. Therefore who will despaire, and say, light is not reuealed vnto me, when as he seeth it to be reuealed vnto whole nations? And so solemne is our calling, as that in so many places of the Scripture it is foretold, whereby we see how dearly the Lord tendereth our saluation: like as a kinde spouse which was longed for, while she was in a strange countrey: for Christ longed for the Gentiles, till they came home againe vnto him. Therefore let vs now consider what he giueth vs, namely righteousnesse, and saluation: first righteousnesse, then saluation: first repentance, and then forgiuenesse of sinnes, the sunne of the Gospell, least we should see heauen in hell, and light in darknesse, and ioy in anguishes.

Let vs not contemne our light, or grow careless of it: let vs not build with one hand and ouerthrow with the other by prophanenesse, like those men which while they surfetted at their gluttonons tables, did call vpon God for health. Christ is not receiued with the left hand, if the father offering a gift, do see the sonne stretch forth his left hand, he will withdraw his gift from him. I say let vs not contemne our light as the Iewes contemned their glorie. For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent reuelation, that great and mighty kings haue earnestly desired to see, and Princes haue laid downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and goe to the banket, vnto which a thousand Mat.13. Mat.22.

messengers haue inuited vs, and alledge none excuses: say not, *I haue married a wife, I haue bought Oxen, I go to see a farme. &c. and therefore I cannot come*, neither will I come. Well do so, if that ye will needs: but remember that thou wast inuited, & therfore the blessing shal be giuē to another.

*Heb.12.* And *Esau* shall weepe for the blessing but shall not haue it.

But giue me a reason I pray thee, why thou wilt be called the seruant of God, which doest not serue him, or the childe of God, which doest not loue him, or the disciple of Christ which doest not learne of him: yet his raine falleth vpon al, the iust and vniust, & he giueth thee all things for nothing: the sunne doth giue his light for nothing, the dew doth giue his moisture for nothing, the riuers do giue their waters for nothing, and the earth doth giue her fruite for nothing.

*Rom.13.* *Ephes.5.* What shall we do then when the sunne shineth? We must not do as we do in the darke, for then men ought to betake them to their labour. Learne of the sauage beasts, who as soone as the day springs, betake them to their trauell, and euery bird welcommeth it with many a sweet song. Christ is light, and this light is come: therfore he that seeth not now is blind. Are not they then blinde which yet see not, that prayer for the dead is vaine, needlesse and bootlesse? But thick darknesse must haue a mightie light to chase it away. So that he which beginneth to roote out some error or superstition, at the first shall haue much a dō, for custome and naturall corruption are the first causers of heresie, and shall crie against her in the maintenance thereof, and withstanders of reformation shall say, great is *Diana* of Ephesus, and so for a long time they seeme to wash the Ethiopian or the blacke More, the more they wash him, the more they gall him, and yet he is an Ethiopian still, but in the end the

*1.Sam.5.* Arke standeth, and *Dagon* falleth downe, and truth triumpheth ouer falshood, hauing got the victorie, and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst vs still? To him that asketh what Scripture haue you against it? it is sufficient to answer, what Scripture haue you for it? For if the word command it not, God reiecteth it, and will say, who

hath

hath required theſe things at your hands? But what is this, for euery idle word you muſt giue account, as our Sauiour Chriſt ſaith, Math. 12. And whatſoeuer is not of faith is ſinne. Rom. 14.23. They aske, what, ſhall we not ſay God be with them? Why ſhould you? Why (ſay they) muſt we ſay nothing? What if thou do not? What ſaieſt thou, when thou mentioneſt the death of thy firſt fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doeſt thou leſſe loue theſe, not praying for them, then thou doeſt them for whom thou ſaieſt God be with them, &c?

But thou haſt ſpeeches inough to vſe, if thou wilt needs ſay ſomwhat, and leaue ſuch ſuperſticious and offenſiue ſentences, if he be a good man, thou maieſt ſay, the Lord be thāked for his deliuerance, or the like: but if he be not, then thou maieſt ſay, God graunt we may do better then he hath done, and that by his fall we may learne to riſe from ſinne, or ſome ſuch thing: whatſoeuer he be, thou maieſt ſay as *David* ſaid of his child, giuing a reaſon why he would not pray for him any longer being dead. Can I call him backe againe? I ſhall go to him, but he ſhall not returne to me: or any other words ſo they be wiſe, and therefore not againſt the word. What then is to be done? As *Iacob* ſaid to his wiues & children; Giue me your idols that I may burie them: ſo ſay I vnto you, giue me your ſuperſtitions that I may burie thē, that they may remaine with you, or in you no longer, to the diſhonour of God, offending of your weake brethren, or to my greefe. For I am iealous ouer you, and becauſe you are mine and I am yours, ô that my voice were as the whirle-winde, to beate downe, roote out, and blow away all your ſuperſtions, that they may no longer raigne among you: or rather ô that Chriſt which is our light were come into vs all, and ſhined ſo bright, that we were aſhamed of all our darkneſſe: of all, not of mind onely, but of will alſo, & of works, that we no longer would walke in darkneſſe, for few haue the will to walke according to the worde, either in darkeneſſe or light: we can ſee to ſinne in the darke as well as in the light, and do rather, becauſe the light diſcouereth both the harlot and the theefe, ſo they are afraid of the light: but

Iohn 1. assured be we, where light is not, Christ is not: for Christ is light, and let none be afraide to seeke this light which is so good, so excellent, and so profitable for vs. For it doth not onely descrie it selfe, but all other things round about it. Therefore if thou hast this light, thy faith, thy feare, thy loue will shew it selfe, and good things cannot now hide themselues, for he that is light, doth delight to please God in the light. It is no maruell though a man stumble in the darke, but he which stumbleth in the light is not very strong, because he seeth his way before him. Once we stumbled at euery straw when we walked in darkenesse, for then wrath had a fall, pride had a fall, lust had a fall, drunkennesse had a fall, penurie had a fall, ignorance had a fall: or if you will, pride rose and we fell, lust rose, and we fell, &c.

Were Egypt as light as Goshen, we should haue idolaters as ioyfull as true worshippers, but there is palpable darkenesse, tedious, fearfull, & of long continuance in Egipt, cleare light onely in Goshen: therefore flie Egypt, but if thou liue in Egypt, that is, walke in darkenesse, or commit wickednesse, though thou sinne in the darke, the light will bewray thee, and thy conscience will accuse thee, and condemne thee for it. Therefore now giue ouer darkenesse, and arme thee with light, for our life shineth like the light, therfore now we should be Israel, for Israel is reuolted.

But many scrolles may be written of our sinnes, and thus the gentiles are as gentiles still. He that beleeueth not the word, is an infidel, he that beleeueth not God, is an Atheist, he that worshippeth any thing more then God, is an idolater: euery mans conscience shall condemne himselfe. Yet men will leaue godlinesse for riches, but they will not leaue their riches for godlinesse. What madnesse? Yea the Iewes neuer serued God at any time with such deuotion as many do now their gold and their riches, ô intollerable wickednesse! For many there are which could be content neuer to dye, but liue euer here with their riches and pleasures.

And is not the godly more despited for his godlinesse then the wicked for his wickednesse?

Are not the members of Christ more hated, and worse enter-

tertained by vs then the limmes of Sathan? So dearly doth euery one loue sinne, and drawes sinne vpon sinne, till there be a chaine of many linkes & monsters therin drawne most lothsome. And though we of our selues run swiftly to hell, yet the most driue vs to make vs hie faster, they come vnto vs & say, your fathers loued vs well, and said vnto vs, if you will be faire, you shalbe wise, if you will be drunke, you shalbe rich, &c. Yea euery one pointeth at, & sheweth vs the way which leadeth to destruction: and how few are the number of them which shew vs the way of vertue and godlinesse?

And thus we are euen as forward as those Iewes which striue who shal come to hel first. Who did euer thanke God that he was not borne an hūdred yeares ago, when ignorāce spred ouer all, and all Egypt was smitten with darkenesse? or that the Lord hath not left him to himselfe: to become an Atheist or an Epicure which liues without God in the world? We haue all Gods gifts offered vs, but we haue refused thē. Christ brought light, but we had rather he had brought darkenes, for we loue darknesse more thē light. The Angels, the heauens, the word, the spirit, are light, and we which see it are darkenesse, for we cannot abide light, but are like an owle which flieth out of a bare field frō the light of the day, such a death is day vnto vs. Faith is flowne away, truth is become a pilgrime, and euery string is out of tune. He which should weepe and be sorrowfull, laughes, & truth is brought to the groūd, yea poore truth is euē persecuted to the death: but sinners are stubble, and their sentence is, burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occasions of sin, & giue it gal to eat, and when you haue done so, set a crowne of thornes vpon the head therof, and when you haue thus crowned it, make it carry the crosse, and when it hath carried the crosse, condemne it, & when you haue condēned it, put it to death, & when ye haue put it to death, bury it: and when you haue buried it, roll a great stone vpon the head of it, & set watchmen to keep it, euen fasting & praier, that it may neuer arise againe to raigne any more, the which the Lord for his mercy sake grant. Amen.

# THE CALLING OF IONAH.

Ionah. 1. 1. 2.

1 *The word of the Lord came to Ionah the ſonne of Amittai ſaying,*

2 *Ariſe, and go to Niniuie that great Cytie, and crie againſt it, for their wickednesſe is come vp before me.*

YOu haue heard the ſweet ſong of old father *Symeon*, like the pleaſant ſong of a ſweete bird before her death, ſetting forth the ioy of the righteous which embrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come vnto vs, we would not come vnto him, but in all our doings we wrought our cõdemnation, & through the innumerable heapes of our iniquities, laboured to driue him without all hope of mercy frõ vs. So we continued like flies which flutter about the candle till they haue conſumed themſelues. When we had done as much as in vs lay to driue him away from vs, then he ſaued vs, and recompenced good for euill vnto vs. So that if God had loued vs no better then we loued our ſelues, we might haue periſhed in our ſinne, & our bloud ſhould haue bin vpon our owne heads. If Chriſt be the light of the Gentils, let vs embrace him, and euery one walke as becõmeth the children of light: but many do ſhut their eyes againſt it leſt they ſhould ſee, and not onely many ſmother their own light, but the Sun ſaith vnto the Moone, ſhine not, & the Moone ſaith vnto the Stars, be not bright. And many haue ſmothered their light ſo long, that the dampe hath put out the candle & thus they labour to bring the darkneſſe of Egypt vpon *Goſhen*: ſo that their eyes haue forgotten to ſee, and ſo many goe out of the way, becauſe they

they would not looke vpon the candle, and the deuill giueth to euery one that which he wisheth, so it may be for his hurt. But who can but pitty, that with the same *Manna* which commeth from heauen and feedeth many to life euerlasting, so many are poisoned and finde in it nothing but the sauour of eternall death.

The Iewes had no cause to enuie our light, for he gaue them glory: he was poore, and yet he gaue them riches: he was counted base, and yet he made them honourable, he was contemned, and yet he made them beloued: they were full of darknesse and he brought them light, but they contemned this light, and so procured their owne condemnation. And therefore now it is come to passe, that they are become vagabonds vpon the earth, & most contemned of all other nations, and euery people haue a dwelling, whereas since they prophecied euil vnto themselues, saying his bloud be vpon vs and our children, goodnesse hath put on the face of bashfulnesse amongst them.

If thou embrace Christ as *Simeon* did, then Christ is thy glory, but if thy glory consist in beautie which fadeth, in gay cloth which weareth, in wealth which wasteth, or in gold which rusteth, then Christ is not thy glory.

We haue gone long with an old man, & now we haue lost him, but we are loth to part with him he is such a good companion, neuertheless we hope to finde him againe in *Ionah*.

We haue gone but slowly with him as with an old man that is not very swift of foote, but now we must runne with *Ionah* as with a post, lest *Niniue* be destroyed.

*Also the word of the Lord came vnto Ionah the sonne of Amittai.*

I neede not to shew the authoritie of Prophets, but concerning their sorts and difference: there are three sortes of Prophets. The first were such as called vpon the name of the Lord in prayer for the people, and receiued an answer from the Lord in the peoples behalfe, of which sort was *Samuell*, and these were called Seers. A second sort of Prophets were such as God raised to expound the lawe and declare the will of God vnto the people, when the Priests and such

1. *Sam.* 10. 9.

as ſhould do ſo, were ſlacke in their callings, of which ſorte was *Eſay, Ieremie, Exechiell, Daniel, Hoſe, Ioel, Amos, Obadiah,* and the reſt of the holy Prophets. A third ſort were ſuch as haue bene ſince Chriſt, working ſuch like effects, of which
*Acts.11.28* ſo:t was the Prophet *Agabus*, of whome mention is made in the eleuenth of the Actes and the 28 verſe.

Now in the ſecond ſort of theſe was *Ionah*, whome God ſent to declare his will vnto his people, vnto whom alſo the Lord did reuele the ſubuerſion of kingdomes, the ouerthrow of Tribes, the captiuitie of Nations, and calamities that were to come vnto the ſonnes of men for iniquitie and rebellion againſt God.

As all wiſe men were not borne at once, nor liued together: ſo theſe holy Prophets haue not bene at once, but were raiſed vp by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all things that might be reuealed, but as much as was ſufficient for them euery one in their times and places. Neither hath any of them told as much of the will of God as might be declared, nor fully expounded his lawes. But the Patriarkes left ſome to the Prophets, and the Prophets left ſome to the Apoſtles, but they haue left none for vs but they haue al left open the whole wil of God vnto vs. & euery Prophet now bringeth onely gold, myrrhe, and frankenſenſe, like the wiſe men which came to ſee our Lord.

There are three things which moued me to take this ſtorie in hand aboue all others. Firſt becauſe you know the ſtorie, and therefore can the better conceiue of the mater as I go forward with it. Secondly, becauſe it is briefe and doth containe a great deale in a litle. Thirdly, becauſe it is moſt agreeable for the time and ſtate of this ſinnefull age wherein we liue, and therefore moſt conuenient for vs. It is manifeſt that *Ionah* liued in a very troubleſome time, namely in the time of *Ieroboam* the ſonne of *Ioaſh* king of Iſraell, a wicked king, though not he which is called the *Ieroboam* that made Iſraell to ſinne. For of this ſecond *Ieroboam* in whoſe

time

time he prophecied, it is written, 2. Kings, 14. 24. he departed not from any of the ſinnes of *Ieroboam* that made Iſraell to ſinne, which commendeth the holineſſe of *Ionah*, in that he in the midſt of the corruptions wherewith all the people were ouerflowne, was vncorrupted and vnſpotted, and called to be a Prophet amongſt the people of God. For he had prophecied in Iſraell before hee was ſent to *Niniuie*, as the word alſo doth argue, which layeth open and magnifieth the great loue of God, in that he ſent a Prophet to admoniſh his vngodly people, when as he ſhould haue ſent a thunderbolt to terrifie them, or rather vtterly to deſtroy them: ſo that there mercy ſtept before iudgement. 2. *Kings*. 14 25.

His name was *Ionah*, which ſignifieth a doue, which admoniſheth vs, that as we labour to be as wiſe as ſerpents, ſo we ſhould alſo deſire that we might be as ſimple as doues. His fathers name was *Amittai*, which ſignifieth trueth. I would that trueth were euerie preachers father.

There are two ſpeciall things contained in this hiſtorie. The firſt, the great mercy of God ſhewed to three ſorts of men: the Niniuites, *Ionah*, and the mariners. In reſpect of the Niniuites, that he ſent a Prophet to Niniuie a Cittie of the Gentiles, which were ſtrangers from the couenant, from the promiſe, and ſtrangers from the common-wealth of Iſraell, and conuerted them by his preaching, and ſo ſpared them now. 1

In regard of *Ionah*, that being for his diſobediēce in flying to Tarſhiſh, when he was ſent to Niniuie, throwne into the ſea, he prepared a great Whale to ſwallow him, and in his belly euen in the bottome of the ſea, where there was no hope of life for him, preſerued him, and after three daies deliuered him thence ſafe, and then caſt him not off, but cōtinued him in his calling, and wrought power-fully by him, both in the ſhip conuerting the idolatrous mariners, and in Niniuy, humbling the king and the whole cittie: and laſtly when he had moſt vnworthely doubly murmured and iuſtified himſelf againſt God, he contented himſelfe with gentle and milde reproofe of him. 2

In conſideration of the mariners that hauing beene idolaters all their liues, and now in danger, giuing the honor of God to their owne fancies, God 3.

yet conuerteth them, ſo that they called vpon, and ſacrificed, and made vowes vnto the true God, and by his mighty power hauing the winde and ſeas calmed, were then and for euer ſaued.

The ſecond thing is *Ionahs* fall, and riſing again. His fall, firſt ſinning, both flying from God, & murmuring, & therein iuſtifying himſelfe: ſecondly ſuſtaining his puniſhment manifold, and long feares, caſting into the ſea, & continuing in the Whales belly three daies, and afterward his reproof & conuiction. His riſing, firſt repenting in the ſhip in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his duetie, crying againſt Niniuie couragiouſly.

We haue ſeene *Ionah* a farre off, if we would wee might ſee him nearer. He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward. Therefore let vs prepare our eares to heare and receiue the word of God preached by his miniſters, and let vs thinke that *Ionah* is come againe to our houſes to preach, and whether it be forty dayes, or fortie weekes, or fortie yeares, they that liue like *Sodome*, ſhall be puniſhed like *Sodome*. But as our Sa-
*Mat.24.21* uiour ſaid to his diſciples: *'Pray that your flight be not in the winter; nor on the Sabboth*: ſo ſay I vnto you, pray that the Lordes comming be not on the weeke dayes, for if he come then, how ſhould he finde you? Therefore I pray you learne at leaſt now, and giue good eare, that yee may heare ſufficient for all the weeke.

*The word of the Lord came to Ionah the ſonne of Amittai, ſaying, Ariſe and go to Niniuie, &c.*

Herein I obſerue that *Ionah* went not before he was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpeciall calling and commiſſion from the Lord himſelfe: for it was vnmeete to caſt the childrens bread vnto dogges, vnleſſe hee had a ſpeciall commandement from God ſo to do.

None ought to take vpon him the function of preaching
*Hebr.5.4.* in the Church, vnleſſe they haue their warrant or authority from God, as *Aaron* had. And although they haue not their authority in that forme & manner as *Ionah* had his (namely)

as it were by word of mouth, euen from God himſe, *Ariſe and go to Nineue*: yet they muſt haue their warrant from him, elſe their calling is vnlawfull.

But now here is another authority crept into the Church, that makes ſo many Idols, which haue eies and ſe not, tongs and ſpeake not, ears and heare not, and that is this: When one ſtalleth vp another into *Moſes* chair, not hauing *Moſes* rod, nor *Moſes* ſpirite. But this gall will not hold ſpurring. Further I obſerue, that as the word of the Lord came to *Ionah*; ſo the word of the Pope came to his Prieſts, Ieſuites and Seminaries, but ſo & in ſuch ſort many times, that they are drawn to Tiburne while Maſſes are ſaid for them at Rome.

*The word of the Lord came vnto Ionah, &c.*

That which came vnto him was not alwayes with him, but ſo it was, that when the word of the Lord came vnto any of the Prophets, then they were well furniſhed with ability, to teach, to preach, to reproue, or to command whomſoeuer the Lord would haue ſo hādled. As by example: *Nathan* the Prophet bad *Dauid* the king that he ſhould build a Temple, 2. *Sam.* 7. and 1. *Chron.* 17. And a little after hee came and bad him that he ſhould not build it. Where we ſee, that when he bad him build it, then the ſpirite of the Lord came not vnto him to bid him ſo to do. And therefore the ſpirite of God came vnto him the verie ſame night, and bad him that he ſhould go to *Dauid*, and bid him that he ſhould not build it. For this is euident, that as God himſelfe is conſtant, ſo his ſpirite and his word are conſtant, and therefore neuer ſaith and vnſaith one thing.

2. *Sam.* 7.
1. *Chro.* 17.

Againe the Prophet *Eliſha* ſaid, 2. *Kings* 4. that the Shunamites heart was grieued, but the Lord had hid it from him, and had not as then declared the ſame vnto him: which doth note vnto vs. that the ſame word whereby the Lord hath, & doth reueale maruellous things vnto his Prophets, was not now vpon him, neither is alwayes vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to do, and when it pleaſeth him.

2. *Kings* 4.

Alſo *Daniel* ſaid, that the Lord did not reueale the kings

*Dan.* 2. 30.

dreame vnto him, for any wiſedome that he had more then any liuing. but onely for the kings ſake, and for the poore people of Gods ſake: and ſo you muſt thinke of vs that are the miniſters of the Goſpell, that the Lord doth not reueale his will vnto vs, for any wiſedome or worthineſſe that is in vs, more then other men, but for your ſakes, and that wee might reueale it to you. Therfore heare vs euē for this cauſe, becauſe the Lord hath reuciled vnto vs theſe things for your ſakes and good. From the calling we come to the charge.

*Ariſe and go to Nininue that great, &c.*

God commeth and findeth vs all a ſleepe, then he bids vs ariſe, for they are not fit to conuert others, which are not yet conuerted themſelues, according to that ſaying of Chriſt to
Luk. 22.32. *Peter*: When thou art conuerted ſtrengthen thy brethren, teaching them by your experience. Now a dayes men take vpon them to reprooue others for committing ſuch thinges as themſelues haue practiſed, and do practiſe without amendement, notwithſtanding their diligence in teaching others their dutie: they can teach all the doctrine of Chriſt ſauing 3. ſillables, that is: *Follow me*. Therefore theſe are like ſome Tailers, which are verie buſie in decking and tricking vp of others, but go both bare and beggerly thēſelues. Yet they wil not let vs plucke out the moate that is in theyr eyes, vntill we haue plucked out the beame which is in our owne eyes.

*Go to Niniuie.*

*Niniuie* was the greateſt and the auncienteſt citie in the land of Aſſyria, & the name of it ſignified *Beautifull*, which name was giuen it rather for the greatnes and beauty thereof, then for the name of *Aſhur*, which was the builder and
Gen. 10.12. firſt founder thereof, as we reade in the booke of Geneſis. It had a faire name, but foule deedes, like this citie.

*Go to Niniuie, &c.*

God would not ſuffer any people to be vntaught, therfore he hath written his name in great letters eaſie to be read of
Pſal. 19.1. all. The heauens declare the glorie of God, and the firma-
2 ment ſheweth the worke of his hands. They haue no ſpeach
3 nor language, without them is their voice heard. Their line is gone forth through all the earth, and their words into the

ends

ends of the world. In them is manifeſt for all what may bee knowen of God. For his eternall power and God-head are ſeene by the creation of the world: but eſpecially he teacheth ſome by his word alſo. Therfore he ſent vnto the old world *Noah*, *Lot* to Sodom, *Moſes* to Iſraell, and here *Ionah* to Niniuie. But when *Paul* with *Silas* and *Timothie* had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghoſt to preach the word in Aſia. Then came they to Myſia, and ſought to go into Bithynia, but the ſpirite ſuffered them not. Rom. 1. 19. 20. Gen. 6. Gen. 19. Act. 16. 6.

*Go to Niniuy.*

The Iewes would not heare the word of God by *Ionah*, and therefore the Lord ſent him to Niniuie. They that grieue the ſpirite, quench the ſpirite. Then goes the Prophet from Samaria to Niniuie. The word was in Samaria, it went thence to Niniuie: the Goſpell was at Epheſus, it is gone out of that citie, it is come into England: but it may depart from England againe. If any thinke that he ſtandeth, let him take heede leaſt he fall. Rom. 2. 4. 5. 1. Cor. 10. 12.

But the Prophet goes from Samaria to Niniuie, that was both to ſhake off the duſt of his feet, to witneſſe againſt thē their obſtinacy and hardneſſe of heart: and ſecondly to let them ſee, that the wickedſt Gentiles were more righteous then they, in that they repented at the voice of one Prophet, yea and that with one Sermon: whereas themſelues refuſed, & reſiſted all the holy and worthy Prophets that God ſent vnto them. And thirdly it may be to ſignifie, that the Iewes for their contempt and negligence ſhould be reiected, and the Gentiles ſhould be receiued into the fauour of God, that they might be an holy and ſanctified people vnto the Lord in their ſtead.

*That great Citie.*

Niniuie had 1500. towres in it, as ſome write, & 120000. litle children, as it is noted in the end of this ſtorie. Therefore it may wel be called a great citie. But the greater it was, the more vngodly it was. For as one man taketh ſickeneſſe of another: ſo one man is infected by the wicked words and ill example of another, and ſo taught to ſinne the more, Ionah 4. 11.

till the measure of sinne be full.

*And crie against it, &c.*

First God biddeth him, Arise and shake off all impediments, and then to go and call them to the battell, and now he bids him crie out against them, and so terrifie them. Euery
*Esay.* 48.1. Prophet is a crier, as appeareth where the Lord biddeth *Esay* to lift vp his voice like a trumpet. Euery Prophet must both be plaine and bold, and this many times maketh the poore seruants of God to speake their minds as plaine and bold as
*Luke* 3. if they sate in iudgement. *Iohn* was a voyce, a voyce would not serue, he was the voyce of a crier, and yet hee could not make all the crooked straight, nor the rough plaine.

And because all the preachers of the Gospell should cry, that is, preach zealously, in the second of the Acts it is written; The holy Ghost came downe in fire, and tongues: but this fire is quenched, and the tonges are tied vp, so that they who should crie are starke dumbe: but though they cannot speake, they can see; they can see if a great benefice fall, though it be a hundred miles off: and *Pharaoh* had more care of his sheepe, then we haue of our soules.

If preachers were not deafe, they needed not to crie one to another, but such is the dumbnes of Preachers, and the deafnesse of all sorts of hearers, that there is great slownes of followers, so that there is but little good done, and but a few fruites gathered. If ye were not deafe, we need not to crie, but because ye be dull of hearing, therefore we crie with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little do you regard it? But are not yee commanded to heare aswell as we to crie?
*Mat.* 26.70 yet the cocke croweth when men are fast asleepe, yea the
*71. 74.* cocke croweth, and still *Peter* denieth his maister.
*Prou.* 28.9. Before you crie vnto the Lord, heare what the word crieth vnto you, and let not your works crie for vengeance
*Pro.* 15.18. while your tongues crie for mercy.

When men heare the Preacher speake against pride, hypocrisie, couetousnesse, or any other sinne, then they looke one vpon another, as though it belonged not vnto them: but who can say his heart is cleane?

*And*

*And crie against it.*

Our ſinnes buffet God on euery ſide, as the Iewes buffeted Chriſt, firſt on the right ſide, then on the left ſide, and neuer leaue till they haue prouoked him to crie againſt vs.

When God cries, then wee ſhould weepe, conſidering wherefore he cries: for there is nothing that can prouoke the Lord to crie, but ſinne, and that he euer crieth againſt. Do what you will, and ſay what you will, and the Lord will not be offended with you vnleſſe you ſinne. But if you commit ſinne, he is iuſt, and therefore will not leaue till he haue by crying either ſlaine you, or ſinne that raignes in you. For as an angry man euer purſueth that which he hateth, vntill he hath deſtroyed it: ſo the Lord croſſeth and followeth vs with his iudgements, vntill he hath ſlaine that which moſt deadly he hateth, ſinne.

*And crie againſt it, &c.*

Reproofe is the neceſſarieſt office, yet it is leaſt regarded, yea moſt abhorred. For now we think, if one reprooue vs, he hateth vs. But the Lord ſaith, Leuit. 19. Thou ſhalt not hate thy brother in thine heart, but ſhalt reproue him, and ſuffer him not to ſinne: noting thereby, that if we flatter any in their ſin, or ſee them ſin, and not reproue them for it, it is a manifeſt ſigne that we do it of hatred, how great loue and goodwill ſoeuer we pretend toward them: ſeeing the matter tends to the hurt of their ſoules, and the offence of God. *Leui.19.17*

Yea if a Preacher reprooue ſinne, hee is thought to do it of hatred, or of ſome particular grudge: and to be too buſie, too bitter, too ſharpe, too rough, and therefore ſay, he ſhould preach Gods loue and mercy, for he is a preacher of the Goſpell, but hee tels vs of and threatens with the law, and ſo throwes vs downe too low, ſome to deſpaire, as though we preached the law onely, or chieflie, and not the Goſpel alſo continually, to them that loath & ſtriue againſt their ſinnes, though they ſinne greeuouſly. Others as though they were galled, will ſay, let him keepe his text, or they will ſay, he is beſide his booke, as though no text in Scripture reprooued ſinne, and ſo of all doctrines, the doctrine of reproofe and reprehenſion of ſin is moſt contemned, and leaſt

eſteemed. But let a preacher preach darke myſteries, or prophane ſpeeches, or vnprofitable fables, or friuolous queſtions, or curious inuentiõs, or od cõceits, or brainſick dreams, & any of theſe will be more welcom vnto them then reprehenſion which is moſt profitable and neceſſarieſt of all. *Balaams* aſſe neuer ſpake but once, and then he reproued. Then if *Balaams* aſſe reproued *Balaam*, how much more ought *Balaam* to reproue aſſes, or ſuch as will be no otherwiſe then beaſts in their behauior? But perſwade your ſelues beloued, which is moſt true, though we ſpeake as if wee were angrie with you, & threate as if we would hurt you, & crie againſt you as if we hated you, yet we loue you in the deareſt bloud we haue, and therefore though with perſecution, wee preach the law to lead you to the Goſpell, we preach iudgemẽt, that you may finde mercy; we preach hell to bring you to heauen. Whatſoeuer and howſoeuer we preach, we do all to fill your hearts with ioy in beleeuing, and hauing made you fruitfull in all good workes, preſent you without ſpot, nay glorious alſo as a Virgin moſt beautifull, to the Lord of all grace and glorie, Chriſt Ieſus.

*Num.* 22. 28.

Hitherto we haue heard of *Ionah* called and charged to crie, but what ſhould he crie? Indeed it is not not expreſſed in this place. But what then? why then the Papiſts may ſay that he was charged to cry againſt them for neglecting their traditions. Aſſuredly they may with as great trueth and as much probability as they do gather out of diuerſe places of the new Teſtament, that they ought to be obſerued. But *Ionah* hath not left it doubtfull what he was to crie, for in the third chap. verſ. 2. the charge is repeated, and thus expreſſed: go and proclaime againſt it the proclamation which I ſpake vnto thee: he was then to crie what God had cõmanded him, O that none would crie but what God hath commanded!

*Ioh.* 16. 12. *Ioh.* 21. 25. *Acts* 1. 3. 1. *Tim.* 6. 20 2. *Tim.* 1. 13. *and.* 22.

But what did God command him to crie? euen that which he afterward cried, yet fortie dayes, and Niniuie ſhall bee ouerturned. Ouerturned? yea auncient Niniuie, faire Niniuie, proud Niniuie muſt be deſtroyed. No man ſits ſo high, but deſtruction ſits aboue him, and will fall on all that perſiſt in their defectiõ. Iuſtice would haue come againſt them, before

it cried againſt them, but God the moſt gratious would haue them cried againſt, that they might crie out woe and alas for their ſinnes, ſo preuenting deſerued and threatned vengeance: for they hearing the crie of God cried out of themſelues, and that in great humbling to God: ſo God heard their cries, and tooke pitie on them.

*Iſaiah* was commanded to crie, and he cried, All fleſh is graſſe, yea all the glory thereof like the flower of the field. The graſſe withereth, the flower fadeth when the ſpirit of Iehouah bloweth on it. Surely the people is graſſe. *Iohn* was commanded in the ſpirite of *Eliah* to crie, and he cried, Prepare the way for Iehouah, make euen in the deſert a path for our God. And *Ionah* was commanded to crie, and he cried, *Yet fortie daies, and Niniuie ſhalbe ouerthrowne.* All the preachers of the Goſpell are commanded to *crie* and that *alowd*, not to *ſpare*, to lift vp their voices like a trumpet, to ſhew Gods people their defections, and the houſe of *Iacob* their ſinnes. And then alſo, if they thereby be truly humbled, to proclaime vnto them, their iniquitie is pardoned, they haue receiued of the hand of Iehouah double for all their ſinnes. *It is required of the diſpoſers of Gods ſecrets, that they be found faithfull.* And woe to them that loue the pleaſures of ſinne, more then the glory of God.

Iſa 40.6.7. Iſay.40.3. Mat.3.3. Ion.1.2.& 3.2. Iſay. 58.1. Iſay.40.2. 1.Cor.4.2.

*For their wickedneſſe is come vp before me. For, &c.* We haue heard the charge it ſelfe giuen, heauie newes, that a moſt beautifull Citie, a moſt rich Citie, a moſt populous Citie, & a moſt auncient Citie, muſt be ouerturned and that within fortie daies; what is the cauſe? their wickednеſſe is come vp before me: As if he had ſaid, Niniuie hath followed her luſts, and forgotten the law to ſatiſfie her deſires, ſhe hath notoriouſlie deſpiſed her ſoueraigne, defied all well meaning, all good dealing: and this is knowne to the iuſt iudge, and at his barre ſhe is arraigned, and her accuſers ſtand crying at the barre for iuſtice. Therefore ſhe may no longer be forborne, execution of iuſtice muſt needes be done: let her therefore prepare for death, and that ſhe may, *Crie againſt her, yet fortie dayes and Niniuie ſhalbe ouerturned: for their wickednеſſe is come vp before me.*

When God ſends criers vnto a people, it is a moſt manifeſt ſigne that their wickedneſſe is come vp before him, which doth cauſe him thus to exclaime, thus crie out againſt them. And then if they will not repent whileſt Gods cryers continue crying amongſt them, the Lord of hoſtes will riſe vp in armes againſt them.

*Their wickednesse.*

Will you ſee the Niniuites ſinnes in a ſcroll, that withall, you the daughters of Niniue may ſee, that wealth and wickedneſſe go together, proſperitie, and ſecuritie kiſſe each other? Niniuie (ſaith *Nahum*) was like a poole of waters, moſt populous, and full of all ſtore, which to increaſe, it wholy was full of lying, deceipt, and fraud, full of robberie, oppreſſion, and all violence, a bloudy Citie: whereby it increaſed in wealth, they flouriſhed in honour and glorie, and therefore as *Zephaniah* hath it, was a reioycing, a rioting Citie, ſate ſecurely, & proudly contemned others, ſaying, I am, and none is beſides me. Moreouer it was the miſtreſſe of witchcrafts, a moſt Idolatrous citie, yea ſold people through her whoredomes, and nations through her witchcrafts, and made other Idolatrous like her ſelfe, as 2. Kings 16. 10.

*Nahum.* 2. 8, 9.

3. 1, and 2. 11, 12.

*Zephan.* 2. 15.

*Nahu.* 3. 4.

*Their wickednesse is come vp before me.*

Sinne mounts vp on high, like the tempter which led Chriſt vnto the top of the pinacle to behold all the pleaſures of the world at once, and then becauſe we haue ſalne downe before the God of this world, and tempted the God of heauen, whether he be iuſt or no, therefore wrath ſpeakes out of the fire, now thou haſt taken thy pleaſure, thou muſt take alſo thy puniſhment.

A moſt heauy and grieuous thing it is, if you knew what you are doing here, & what your ſins are doing at the bar of Gods iuſt iudgement. For euen now before you came hither, you were ſeruing the deuill in ſinne, but now it is too late to ſpeake of it, and where are they now? fleſh and bloud could not ſtay thē, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay thē, nor they could not ſtay thēſelues, but they are aſcended vp before the face of the eternal God, to ſtand at his bar & cry for vēgeance to fal vpō vs,

for

for cõmitting ſuch hainous ſins againſt the maieſty of God.

An arrow is ſwift, the Sunne is ſwifter, but ſinne is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hel. For though *Nimrod* could not climbe vp to heauen, his ſinnes flew vp to heauen: and though we ſtay below, our ſinnes aſcend high, like the tower of *Nimrod*, but they fling vs downe to confuſion, and we become Babell. For when we ſinne we are as the ſhell fiſh which the Eagle taketh, and flieth into the skie with, and then letteth it fall vpon the rockes, and ſo daſheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs downe low, vpon the rocks of ſhame & contempt, & terrour of cõſcience, & ſo hauing cruſhed vs, & bruſed our very bones, conſumes vs with double death, the graue deuouring vs, hell ſwallowing vs. *Is come vp before me.*

To them which aske, how our ſinnes aſcend & flie vp afore God, I anſwer, God here ſpeakes vnto vs after the manner of men, who cannot ſee a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is ſignified God had ſeene their wickedneſſe.

We faſt as before him, we pray as before him, we giue almes as before him, and we do euery good thing as before him, becauſe we do it freely, and as it were not caring who lookes vpon vs. But we ſinne as behind him, becauſe we hide and cloake our ſinnes, and commit them in ſecret, loth that men ſhould ſpie them: our conſcience in ſuch actions accuſing vs, and inſtantly telling vs, we are about that which we cannot iuſtifie. And we ſuppoſe that we ſinne behind him, becauſe we ſinne here below, ſaying with our ſelues in the conſideration of our blinded hearts, as *Elphaz* accuſeth *Iob* to haue ſaid. Is not God in the height of heauen? *Iob.22.12.*
and ſee the highneſſe of the Starres, how high are they?
Therefore how ſhould God know it? Should he be able 13
to ſee through the darke? The thick cloudes are a couering 14
to him, that he may not ſee, and he walketh vp and downe the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men cannot ſee vs:

as if God could not know, what man cannot eſpie. But let vs not deceiue our ſelues, for God ſeeth not as man ſeeth. Man can ſee but onely outward things committed in action, but God ſeeth, and knoweth, and ſearcheth the ſecrets of the heart, yea the ſecreteſt thoughts and imaginations of it. Againe, man can ſee but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot ſee before him and behind him with one looke: but God ſeeth all things at all times. Though we ſinne as cloſely as we can for feare of hatred, or ſhame of the world, or for any other reſpect: yet God ſaith, your ſinne is come vp before me. For though we couer it, and hide it, and colour it, yea and as it were burie it aſwell as lieth in vs, yet all is open vnto him: therefore he ſaith, your ſinne is come vp before me.

For when we ſpeake euill, he is all eares to heare vs, and when we do euill, he is all eyes to behold it. Therefore ô fooliſh man, do not thinke that God ſeeth not that which man ſeeth not: for when he lookes vp, he ſees all below alſo, and when he lookes downe, he ſees all aboue alſo. If he ſhould not, much wickedneſſe ſhould lie in darkneſſe vnrewarded, and men ſhould not be terrified from ſinne, but rather by the example of others allured to ſinne freely ſecretly. For *Ananias* might haue gained by his craft, if God had not ſeene his heart, which men ſaw not: but God ſaw his diſtruſtfull and diſſembling and corrupt heart, therefore he
*Acts.5.* loſt his goods and his life too.

*2.Kings.5.* If God had not ſeene that which men ſee not, *Gehezi* might haue gained a bribe for his labour, when he ran after *Naamã* the Aſſyrian, and told him a lie for his profit. But God ſeeing his fetches, which men ſaw not, turned his bribe to a leproſie, and ſo made him a leper for his labour. A fearefull example for ſuch as take bribes: yet many care not what bribes they take ſo men ſee it not.

*Luke.12.* The man that ſaid, Be merrie my ſoule, and take thy pleaſure for many yeares, might haue done it, had not God ſeene him: but he eſpied him falling to godleſſe ſecuritie, and threatned him, that night to bereaue him of his ſoule. Forget it not yee that abound in wealth, whoſe cup runneth ouer.

If

If God had not ſeene *Achan* take vp the peece of gold, he had kept it to himſelf for his labour, & no man ſhould haue knowne where he had it. But God ſeeing it (though cloſely done) rewarded him with ſhame in the ſight of all Iſraell. O Lord what is man that thou ſo watcheſt him! *Achan* would neuer haue ſtolne if he had knowne that God did ſee him. *Gehezi* durſt neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou ſteale the owner looking on thee? Wilt thou ſpeake treaſon in the kings hearing? Neither would we lie, nor ſweare nor ſteale, nor hurt, nor be prophane at any time if we conſidered that the Lord ſeeth vs and remembred that he watcheth vs: if we would do thus, ſinne might go a begging for want of ſeruice. Therfore if you will marke but this part of my Sermon, that God ſeeth all, you would refraine from thoſe things ſecretly, that are to the offence of God, which you for feare or ſhame will not do before men: & you would ſay euen when your hand is at it, I will not do it, becauſe the Lord ſeeth me. But as whē we ſinne though in ſecret, he is all eyes to ſee vs, and when he ſees it requiſite to make ſome examples, to teach all, that when man cannot or will not diſcouer vs, he will ſhew that he ſaw vs, then he is all hand to puniſh and plague vs, and in the end to roote vs out from all our pleaſures: ſo when we repent, he is all mercy and loue, and when we amend our liues, and leaue all our wicked wayes to walke before him euer after in holineſſe, then he is all truth and righteouſneſſe to forgiue vs all our former wicked life, and to waſh vs from all our vncleanneſſe. Now therefore repent thee of all the euill that thou haſt done, lament it truly, run and hie thee as faſt as euer thou canſt to the throne of grace, prooue whether thy repentance wil not as boldly ſtand before God, and as powerfully crie for pardon, as thy ſinnes ſpeedily came vp before God, and vehemently cried for puniſhment. No doubt the Angell that cryed fallen is, fallen is Babylon that great, Reuel. 18. 2. though he cryed vehemently with a loude voyce, cryed not ſo audiblie as thou ſhalt heare the ſpirite of truth crying and aſſuring thee thy ſinnes are forgiuen thee, the God of glory loueth thee, ſinne ſhall no

Ioſu. 7.

Rom.8.14. Pſa.91.10. 34.10. and 84.11. Rom.8.28. 2.Cor.16. Pſal.16.11. 1.Theſ.5.22 2.Theſ.2.10 Heb.12.14.

longer raigne in thee, no euill ſhall hurt thee, no good thing ſhall be wanting to thee, all things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand pleaſure for euermore. Repent therefore, but repent truly, loath all ſinne, grieue that thou haſt committed any, flie euery ſinne, yea whatſoeuer occaſions of it, & all appearance of euill: but loue the truth alſo, and follow all holineſſe, and as much as in you is, haue peace with all men, and the God of peace will encreaſe your peace in Chriſt Ieſus.

All which euen this point that we ſpeake of, *viz.* Whatſoeuer we do, God ſeeth vs, moſt ſufficiently aſſureth vs off: for this ſo often repeated ſpeech, Reuelat. 2. 2. 9. 13. 19. and 3. 1. 8. 35. I know thy workes; is ſpoken as to rouſe the dead Sardians. 3. 1, and to heate the luke-warme Laodiceans 3. 15. ſo to commend the faith, hope, loue, patience, &c. of the other churches, and ſo to ſtabliſh and ſet them forward therein, knowing he is iuſt, and a liberall rewarder of them that ſeeke him. Hebr. 11. 6.

*Their wickednesse is come vp before me.* Sinne once committed caſts no doubts of comming preſently before God: but the thoughts of the heart of the carnall man thinking of the way to heauen, are the faint ſpies that went to ſee the land of Canaan, which ſay, that iourney is farther then you are able to go all your life, the way is like a thicket, and the dore like a needles eye: therefore it is impoſſible for you to come thither. But when you ſend faith, hope, and loue (thoſe meſſengers of peace and truth) they will bring you word ſaying, your ruffes muſt be ruffled, and your fardingals cruſht, pride muſt be put off, and other ſinnes, and none ſhall be kept out of heauen but ſuch as loue the world better then heauen, or ſuch as will take their ſinnes with them: for they be vnſeeming the faſhion of that countrey; ſo that ere we come thither, we muſt leaue them like the ſhadow when we go into the doore, and we muſt ſhake hands with them, and bid them farewell.

THE

# THE REBELLION OF IONAH.

3 *But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, and went downe to Iapho, and found a ſhip going to Tarſhiſh: ſo he paied the fare thereof, that he might go with them to Tarſhiſh from the preſence of the Lord.*

THE charge giuen to *Ionah* hath hitherto beene ſpoken of, now it followeth to be ſhewed, how it was by *Ionah* diſcharged. Firſt *Ionah* rebelliouſlie neglected it, then being chaſtized, and ſo repenting, he faithfully diſcharged it. Firſt therefore let vs conſider his rebellion, afterward we ſhall ſee his correction.

*But Ionah roſe vp to flie to Tarſhiſh, from the preſence of the Lord.*

We cannot ſtand to ſpeake of *Tarſhiſh*, nor what it is to flie from God, but this ſhall be our meditation. *Ionah* the Prophet was commanded to go to Niniuie, and there to cry out againſt ſinne, to preach againſt pride, & all kinde of vngodlineſſe, therby to reclaime them, and ſtir them vp, in laying open their ſinne, & the puniſhment which hanged ouer them, that they might ſpeedily repent, and ſo turne away from them the wrath of God thereby deſerued. How beautifull ſhould haue bene the feete of him that ſhould haue brought ſo powerfull a meſſage, as ſhould haue wrought ſuch an happie effect! How bleſſed ſhould Niniuie haue bene when the Lord had vouchſafed them ſo great mercie? but ſtill one flie or other marres the whole boxe of ointment: as ſoone as he was commanded to go thither, Sathan ſtood in the gap, and entiſed him to go to Tarſhiſh, for he *Eccl.* 10. 1.

thought, that if he could let *Ionah* from going to Niniuie, then firſt of all he ſhould put a ſingular prophet out of Gods fauour, and bring vpon him ſome iudgement, not onely inward, as torment of conſcience, decay of gifts, or the like: but viſible alſo, whereby the people to whom he had preached might think he was ſome falſe prophet, as they are euer ready to condemne for hated of God, whome they ſee grieuouſlie afflicted. And ſo ſecondly the people ſhould be hardned in their ſinnes, and obſtinatly contemne euer after, him, his like, and their preaching too. And thirdly the goodlieſt, the moſt populous, and the wealthieſt citie in Aſſyria ſhould be deſtroyed, the good with the wicked, the yong with the old, one with another, all ſhould vnrepentant die in their ſinnes, and ſo the very Angels in heauen ſhould mourne. So that he thought he ſhould by ſtopping *Ionah*, euery way gaine well by his labour. Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him; It is good that men looke before they leape, haſt makes waſt, words are not alwaies to be taken as they properly ſignifie: one thing is often ſpoken and another ment: but thinkeſt thou God meaneth thou ſhouldeſt go to Niniuie? Why: doth he regard idolaters and his profeſſed enemies, ſo that to haue them admoniſhed of their ruine, he will bring ſhame vpon his owne people? for the very going of a Prophet from Iſraell to preach to Niniuie, muſt needes proclaime that there is more hope of moſt ſinfull Gentils then of naturall Iſraelits. And how couldeſt thou ſeeme ſo to thinke of thine owne nation, thine owne brethren, thine owne bloud, the choſen of God? or if thou do, ſhalt thou not therby procure their vtter hatred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them? What? for thy faithfull prophecying here among Gods people, will God thinkeſt thou recompence thee; thee whom he hath made reuerend and to be honored of kings and princes of Iſrael: recompence I ſay thee with ſhame & contempt among heathens, yea with a cruell death, or with a more miſerable life? For what other ſucceſſe may be hoped for at

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the Niniuites hands of ſuch a meſſage by thee? for thou knoweſt they haue all Iewes in contempt: therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken thē in, for if thou ſo do, who will not count thee rather a mad man then Gods Prophet? but at large, that there is one all ſeeing, moſt iuſt, almighty, and euerliuing God, & no moe: and ſo all their gods are no gods but Idols: and that they aboue all others haue giuen his glorie to ſtockes and ſtones, worſhipping them for Gods, alluring and enforcing others likewiſe to diſhonour him: that they haue abuſed his bleſſings moſt vnthankefully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, and moſt notorious drunkards, gluttons, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, and the like, and therefore haue ſo prouoked him that is moſt mercifull and patient, that he will without all pity deſtroy man, woman, young and old, high and low amongſt them, yea their verie citie alſo, and all that is therein, whereby they haue beene ſo wicked, and that within 40. dayes. When I ſay, thou being a Iew, ſhalt tell them this, thus in deſpight reuile (for ſo they will take it) thus vtterly condemne them and their gods; will not the beſt of them mocke and deſpiſe thee? will not the reſt gnaſh their teeth at thee, be ready to teare thee in peeces, put thee to exquiſite torments, condemne thee to ſome horrible death, or continue thee in intollerable pains, in a moſt bitter life? No queſtion. Thinke not therefore that thy good God, thy moſt kind and tender father will recompence thy faithfulneſſe, with ſending thee ſo farre to ſuſtain ſuch miſerie. It were impietie to thinke he willed it, it is blaſphemy, treble blaſphemy to thinke he commands it: for it is to condemne him of vnkindneſſe, for thou haſt ſhewed feruent loue: of vntruth, for he hath promiſed it ſhould go well with the iuſt: of iniuſtice, for godlineſſe ſhould haue the reward due onely to wickedneſſe. Yea he ſhould ſeeme contrarie to himſelfe, to charge thee cruelly to murder thy ſelfe, which hath commanded all to kill none, if he ſhould will thee to prouoke that bloudy City ſo. But the very thing

it ſelfe alſo argueth, God meant nothing leſſe then to cõmit thee to ſuch danger, or that thou ſhouldeſt do to the proud Niniuites ſuch a meſſage. For to what end ſhouldeſt thou ſo crie againſt that Citie? to make them flie, and ſo to free them from deſtruction? How ſhouldeſt thou then not be found a falſe Prophet and God a lyer? What then? To bring them to repentance, and then to ſpare them? How ſhould not God ſo againe be found vntrue, and thou his lying meſſenger? What then? To conuert them, and ſo to deſtroy them? What iuſtice were that? and how contrarie to his promiſe to *Salomon*? 2. Sã. 7. 14. Therefore it is manifeſt God meant not thou ſhouldſt go and crie ſo againſt Niniuie: but ſignified that thou wert as good, for any good may be done here, to exclaime ſo like a franticke man againſt Niniuie, as to preach in Samaria any longer now. Men here are ſo hardned that they contemne all, partly are ſo cloyed that they loath all, the beſt part litle eſteem all that is preached: of none is the word accounted precious, of none reuerentlie heard: and therefore thou ſhouldeſt for a time, to make the word precious, and to ſharpen mens affections towards it, giue ouer preaching here, and where thou wilt refreſh thy ſelfe a while. Now here thou maiſt not be idle: at Tarſhiſh thou mayſt be quiet: thou mayſt at Tarſhiſh that famous Citie, among the ſtrangers of many countryes heare many ſtrange things, much delight thy ſelfe in the variety of their manners, in the abundance of all things with great pleaſure liue. No time ſo fit as this to ſee the world. At Iapho thou canſt not want ſhipping thither. Seeme not to make ſmall account of this kindneſſe of God, defraud not thy ſelfe of thy granted good.

*Exod.* 3. 11. and 4. 10. 13. *Ierem.* 1. 6. *Ezek.* 3. 14. 15. *Nehe.* 2. 19. 4. 2. 8. 5. 5. 6. 5. 6. 7. 10. *Luke* 22. 31. 32. *Mat.* 4. 1.

Thus Sathan is euer croſſing, tempting, entiſing vs when we are or ſhould be addreſſing our ſelues to do the will of our God. So was *Moſes*, *Ieremy*, *Ezechiell*, *Nehemiah*, Chriſt him ſelfe tempted, being about moſt notable works. What ſaid our Sauiour to *Peter*? Sathan hath deſired to ſift you & winow you as wheate. Who are theſe whoſe perill Sathan ſo earneſtly deſireth? euẽ *Peters*, and *Iames*, and *Iohns*. No maruell, for Chriſt himſelfe though acknowledged the ſonne of God, was moſt fiercely aſſaulted of the tempter forty dayes, and

and then indeed was left, but it was onely for a ſeaſon. Luke. 4. 13. Therefore neuer dreame of a truce with Sathan whoſoeuer thou be, whatſoeuer thou art about to do. For the enemie, the enuious foe, the tempter, the falſe acuſer goeth about continually ſeeking whom he may deuour. *Luke 4. 2. 4. 13. 1. Pet. 5. 8.*

Now his manner of tempting is, firſt and moſt vſually with flattering, but yet very often with moſt terrible threatning. For whatſoeuer we do or feele, commeth from one of theſe 3. ſpirites, the ſpirit of Sathan, the ſpirit of God, or our ſpirite. Now our owne ſpirit of it ſelfe is alwayes occupied about worldly things, ſeeking delights in pleaſures, not diſquiet by threats. The ſpirit of God is gentle, louing, and meeke, not forcing, not threatning. Therefore Chriſt ſaith, If any will follow me, let him denie himſelfe, and take vp his croſſe daily, &c. And marke his ſpirite, he ſaith not, you ſhall follow, but you ſhall denie your ſelues, and take vp your croſſe, but if any will follow me, let him deny himſelfe & take vp his croſſe (let him.) The ſame is to be ſeene in the Canticles, where he ſaith; Open vnto me my ſiſter, my loue, my doue, my vndefiled. For mine head is full of dew, & my locks with the drops of the night. For when ſhe opened not vnto him, making moſt vnmeete excuſes, though hee had moſt louingly prayed, and liuely vrged her to open, and ſhe moſt vnkindly, moſt vnworthily had denied, yet he went his way mildly, without any threats. But the ſpirit of Sathan takes another courſe. For when by lying, and deceipt he cannot allure to ſin, he threatens moſt fearfully with ſin, griefe, or loſſe of goods, ſolitarineſſe, and want of pleaſure, & ſometime by his miniſters limmes of his own likeneſſe, he threatneth death and earthly torments, whatſoeuer they may inflict vpon any. Chriſt ſaith, If you will follow me. If you wil: but he ſaith, I wil make ye follow me, & do as I bid you, you ſhal haue fire & fagot, ſcalding lead, and burning pitch, if you will not follow me, you ſhall, whether you will or not we will make you to do as we command, ſaith his eldeſt ſon Antichriſt, vſurping authority ouer nations, and inflicting torments on the ſaints. His order of tempting is firſt to make vs doubt of the word of God: whether ſuch & ſuch doctrine be *Cant. 5. 2. 3. 2. 4. 6.*

true, ſuch and ſuch an action be commaunded, ſuch & ſuch a promiſe, ſuch and ſuch a threatning be certaine. Then ſecondly he fals to flat denying of it, this doctrine, theſe promiſes, theſe threatnings are falſe: this thing is not commanded, this action is not condemned. And then comes hee in with his contradiction, contrarie aſſertions, and countermands. For there is no commandement of God, but the deuell commaunds the contrarie, and he is euer gaine-ſaying that which God ſaith. For our God ſaith vnto *Adam*, if
*Gen.* 2.17. you eate of the forbidden fruite, you ſhall ſurely die: the deuill came, and he told them, firſt *it is not certaine you ſhall die*,
*Gen.* 3.4.5. then you ſhall not die, then thirdly you ſhall bee as Gods
1. *Pet.* 5.5. knowing good and euill. God ſaith ſubmit your ſelues one to another in brotherly loue: the deuill ſaith, firſt, you need not to abaſe your ſelues ſo much, ſecondly you ſhould not yeeld to others, then thirdly, aduance your ſelues, and contemne others. God ſaith, Loue thy neighbour as thy ſelfe:
*Mat.* 22.39 the deuill ſaith, firſt loue litle and outwardly, then, loue none but thy ſelfe, then thirdly, hate thine enemies, enuy thy betters, diſdaine thine equals, deſpiſe thine inferiours. God
*Iohn.* 6. 27. ſaith, labour for the foode which periſheth not: the deuill ſaith, firſt care not much for it, then ſecondly contemne it,
*Rom.* 12. 2. then thirdly ſtir not an inch for it. God ſaith, Forſake the
1. *Ioh.* 3.18. world, the deuill ſaith, firſt neglect not the world, then, loue the world, then thirdly giue ouer your ſelues to the world, aboue all follow the world with all the luſtes thereof.

Now the meanes wherby the deuill tempts, are argumēts, fetcht ſome from the wit and reaſon of man or from the cuſtoms of the world: ſome frō the holy Scriptures, either corrupted, or wrong applied. Now in conſideration of the perſons, then in regard of the thing it ſelfe, &c. In reſpect of the perſons to whom he ſhould preach, and him ſelfe, *Ionah* is here tempted, and ſo thus reaſoneth with himſelfe: I haue long preached vnto the Iewes, which are the choſen people of God, and ſeeing they will not heare me, it is in vaine to preach vnto theſe Gentiles, which neuer heard of God or godlineſſe, and therefore will eſteeme my words the leſſe.

Thus *Ionah* is loth to looſe his labour, and puts it in a doubt

doubt where he needes not, becauſe hee conſidered not the great power of God in mens hearts. The Niniuites are heathen people, and therfore (ſaith *Ionah*) why ſhould I venture my ſelfe among them? for ſeeing mine own countrey men kicke againſt my words, and cannot abide to heare the word which cõmeth from the Lord to reproue ſin, then how much more ſhall I be deſpiſed by theſe, and perſecuted to death? Thus fleſh & bloud ſtandeth ſtaggering when it ſhould do any good, miſdoubting troubles, iealous of his own eaſe: but whẽ it goeth about to do any miſchiefe, it neuer conſidereth the daunger, it weigheth not the following woe: yet doing good, it is vncertaine whether all will not according or euen aboue our hope ſucceede: it is more likely wee ſhalbe kept ſafe: but doing euill, miſchiefe moſt certainely is procured, not danger only, but loſſe of the beſt things cõmonly, peace of conſcience or ſpirituall graces, of ſome bleſſings alway, or at leaſt not receipt of thoſe thinges which much would reioyce vs. For ſurely this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould go and preach vnto a ſauage heathen people that neuer heard of preaching, and that this doctrine, That there is but one only true God to thẽ who will ſerue a thouſand, and cannot abide the contrarie to be ſpoken. *Deut. 6.4.*

If a preacher were commanded to go and preach at Rome gates, againſt Antichriſtes iuriſdiction, and the idolatry that is ſo inordinately vſed in that Sinagogue of vncleanneſſe, ſeing that is a matter, for which they torment and kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this preacher would go from a reaſonable quiet eſtate touching his body, to venter his life among ſuch cruell tyrants. I feare he would rather content himſelfe with his preſent eaſe, then commit himſelfe to ſo likely miſerie.

If I go and preach vnto theſe infidels, ſaying, yet fortie daies, and Niniuy ſhall be deſtroyed, then (ſaith *Ionah*) it may be, they will repent, and God will haue mercy vpon them, ſo I ſhall be counted a falſe Prophet for my labour. And thus we regard our credite more then the glorie of God in the obedience of his will: and rather then we would receiue

any reproch by our doing (in the ſight of the world,) we rather chooſe to enter into no great action touching the glory of God and the good of the Church. In reſpect of the Iſraelites and himſelf: if I leaue mine own people, and go preach vnto the Gentiles (ſaith *Ionah*) I ſhall bring ſhame vpon Iſraell before all people, becauſe a Prophet is gone from them for their obſtinacy, chuſing rather to preach vnto vncircumciſed Gentiles then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the childrens diſgrace then the fathers diſhonour, and their deſpight then his diſpleaſure. Sathan is too well acquainted with mans nature, and ſo more certainely knowes, then we wiſely conſider, that all *Adams* ſonnes are from labour, eaſily brought to loiter, more willingly from feare and paine, to ſecuritie and pleaſure: therefore ſeldome or neuer doth he in tempting omit this entiſement, it will be for thy eaſe, for thy delight, for thy ſecurity. Therefore he ſaith to *Ionah*, not onely the way to Niniuie is long and dangerous, thy perſon and meſſage odious, therefore thy trauell muſt needes be tedious, thy troubles greeuous, &c. but alſo thy paſſage to Tarſhiſh is eaſie, thy ſecuritie there ſure, thy pleaſures many, thy delight great. Yea with this hee aſſaulted Chriſt himſelfe, ſaying, when he had ſhewed him all the kingdomes of the world and the glorie of them; All theſe will I giue thee, &c. And doth he not ſo alſo euermore perſwade vs, this good, this gaine, this glorie, this pleaſure, or this preferment ſhalt thou get, if thou thus and thus deale: if you will leaue the ſocietie, the exerciſes, the profeſſion, and the company of the children of God, and ſerue me, and worſhip me: preferring your couetouſneſſe, your pride, your luſt, before the ſeruice of God, not being ſcrupulous to ſweare for your gaine ſometime, nor to lie for your pleaſure, nor to coſin for riches: then you ſhall not onely be free from the reproches wherewith profeſſors are ouerwhelmed, and the contempt wherein they are had, and the manie heauy ſighes which they are forced to fetch, but you ſhall alſo grow rich ſoone, and ſo be well thought of, and had in eſtimation, and by your wealth liue in eaſe with

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all pleasure, procuring euerie thing at your hearts desire. Thus *Ionah* which way soeuer he looke, is tempted on euerie side: tempted to sinne, but not constrained: vrged, but not compelled: for the deuill hath power to entise to sinne mightely, but not to enforce violently. Loe then comforts against this crosse. Our enemies power is in our fathers hands: and our Sauiour praieth for vs being most glorious in heauē, as he on earth in humility praied for his Apostles, that our faith faile vs not. Behold then also encouragements to fight against his assaults, yet see a greater. God hath giuen vs this priuiledge: this promise haue we: resist the Deuill and he shall flie from you, Iam. 4.7. God hath giuen no promise to the Deuill, that if he perswade, he shall preuaile, if he vrge, we shall yeeld: what a shame then is it to vs, that Satan is bolder in tempting, then we are in resisting? is he not? O that wee could truely say, we are as wise, as watchfull, as thoughtfull to withstand Satans assaults, as he is wily, vigilant, and more then diligent to assault. 1. *Cor.* 10.13 *Rom.* 8.34. *Luke* 22.32

But what doth *Ionah*, thus as we haue heard, by Satan assaulted? Resists he as manfully as the deuill hath set on him cūningly? Alas no: *Ionah* is no sooner dissuaded to go to Niniuy, thē he is perswaded it were great folly: he is assoone resolued as he is entised to go to Tarshish, thinking it a chiefe point of wisedome to seeke his owne ease, his own pleasure, his owne sweete delight. One said, God spake and it was done. Surely the deuill also but speaketh and it is done: for he is such an orator, that no man can deny him. For who can gainesay him that counselleth as a speciall friend, yea as a most holy Angell? For he would seeme to be not only careful, both to keepe vs from danger, and the feare thereof, & to procure vs all good: but also iealous of Gods honor, fearefull least men should despise the word, and so their own saluation. Therfore he made not only *Gehezi* to take a bribe, *Demas* to imbrace the world, *Iudas* to betray his master, and *Cain* to kill his brother: but *Rebecca* also to perswade *Iaacob*, and *Iacob* to be bold by lying to seeke for the blessing: yea the father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to go to Niniuie: least forsooth God should not be *Gene.* 1.39. 2. *Kin.* 5.22. 2. *Tim.* 4.10 *Mat.* 26.48 70. *Gene.* 14.8. *Gene.* 27. 13. 14. 18. *Gen.* 16.42.

true of his word: as if what to man seemeth vnlikely, that were with God impossible,& he could not be righteous vnlesse we shew our selues impious.

We haue seene some causes why Sathan assaulting vs, he
*Ephe.6.11.* straight ouercomes vs: would anie see more?we haue beene
14.10 19. taught his power, mallice,watchfulnesse, and wilinesse: we haue most fit and sufficient armour ministred vnto vs: wee
*Iam.5.7.* haue a promise that resisting him, we shall make him flie frō vs. Therefore surely we forget our enemy,or neglect the promise, or take not to vs the whole armour of God, specially we like not that armor bearer humility. Submit your
*Iam.5.7.* selues to God,and then resist the deuill.But moreouer we to our own certaine perill and paine (so corrupt are we) ioyne with our enemy,more ready to do his will then Gods word.
*Num.22.8.* Hereof no doubt foolish *Balaam* asked againe & againe,till
19.21. God seeing him bent contrary to that he had bin cōmanded, left him vnto himselfe:& so *Balaam* went on in sin so long, till the very asse wheron he rode was constrained to reproue him.But would you howsoeuer Satan tempts,not be turned by him out of the right way?howsoeuer he fights,not be feld by him?would you haue him soone to forsake you, speedily to flie from you,that is,would you resist him? for when we begin valiātly to fight,then forthwith he flies. Cōsider how shameful a thing it is being euery way encouraged to fight, to shew our selues most dastardly cowards. How dishonorably to our captaine Christ Iesus to yeeld the victory to his deadly enemy? how dangerous for our selues? knowing he is a most cruell tyrant, and most inexorable, that most glorieth,and specially taketh pleasure in putting vs to the most bitter paine that possibly he can, and therefore hauing ouercome vs, will for euer continue vs in most intollerable tormentes. Yea sayest thou, these things considered, would make vs courageously to encounter with Satan, and so soone to conquer him, but he comes often as a friend,as an Angell of light:how shal I then descry him,that I may defie him, and make him to flie?

How?here indeede is the hardnesse: for he is a notable hypocrite, the father of hypocrisie. But thou must follow the counsell

counſell of Chriſt, Reue. 3. 18. Thou muſt annoint thine eies with eye ſalue that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods wil, in al wiſdome & ſpirituall vnderſtanding, and moreouer watch and be ſober. And laſtlie conſider, firſt how thy ſpirit is affected: for our owne ſpirit (by nature euermore hard) if it be moued by the ſpirit of God, is ſad, ſoft and ſlow: but if it be moued by the ſpirit of Sathan, is proud, boiſterous, and ſtout; then, whether that which thou art indeed mooued to, be good or euill: if good, that is, agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the ſpirite of God, howſoeuer they ſeeme to proceed of our ſelues. But if it be euill, that is, not agreeable with the word of God, then is it alwaies either a luſt of our corrupt nature, or a ſuggeſtion of Sathan. Wherefore it is a ſure way to ſay when we are tempted to euill, this motion is of the deuill, for euen our corruption came of his ſuggeſtion. For the ſpirit of man is alwaies toſſed between theſe two contrarie ſpirits, the ſpirit of God procuring our ſaluation, and the ſpirit of Sathan ſeeking our condemnation. So that if any will get the victorie of Sathan, he may not be without the ſpirituall ſword, which is the word of God. Epheſ. 6. 17. Yea he muſt haue the word of God dwell in him plenteouſlie. Col. 3. 17. and crie ſtill, open mine eyes O Lord. Pſalm. 119. 18. Giue me vnderſtanding. 34. and encline mine heart vnto thy teſtimonies. 36. and beware that he ſubmit himſelfe duely, and diligently watch.

Reue. 3. 18.
Col. 1. 9.
1. Pet. 5. 8.

Thus *Ionah* tempted, hath conſented to neglect his charge, and doth he forthwith repent? No, he prepares himſelfe to his purpoſed iourney. *But Ionah aroſe to flie vnto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh but he yeelded, ſo aſſoone as he had yeelded, forthwith he to go. So *Ionah* made himſelfe a run-away, and ſhewed himſelfe a diſobedient ſeruant to his God. And in the meane while, Niniuie ſet on the ſcore, and had no ho with them in working wickedneſſe: but ſtill filling the cup of all abhominations, ran downe to hell with as much force and ſpeed as they could. So Niniue is ſtill Niniuie, but *Ionah* is not like *Io-*

nah: for the Prophet is flying, and ſinne is crying, and ſo all falles to confuſion.

*But Ionah roſe vp to flie vnto Tarſhiſh, &c.*

*Ionah* flyeth vnto Tarſhiſh before he would go to Niniuie, and euery one is like the ſonne which ſaid he would not, before he went: and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therfore if euill may cõpare with goodneſſe in particular actions, in all mankind corrupt, euill may ſay, he is the ancienter. But aſſoone as thou perceiueſt any euill cogitation or motion in thy ſelfe, be thou wrath with it, nip it in the head, put it to death: & then the vncleane ſpirit that hath long bin ſtrõg, & with delight dwelt in thee, wil ſoone be wearie of thy houſe, and ſay as the euill ſpirit ſaid; Here is no dwelling for vs, let vs go to yõder heard of ſwine.

Gen. 25. 25. 26.

Mat. 8. 31.

*But Ionah roſe vp to flie to Tarſhiſh.*

*Ionah* was ſent to Niniuie, but he went toward Tarſhiſh. And ſo it is alwaies with vs, we are euer doing that we ſhould not do. For either we do nothing, or that which we are not commanded, or elſe otherwiſe then we are commanded. Sometime moſt rebelliouſlie we do that which we know the Lord ſtraightly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniuie, ſo we take the deuil for an angell, light for darknes, &c. *But Ionah roſe vp, &c.* They that ſhould preach at Niniuie, are flying to Tarſhiſh, and though he be like a drone, yet doth he, euen the non reſident keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it ſtill? go and preach at Niniuie as ye haue bin doubly commanded, or for ſhame leaue your priuiledge & benefice: but they ſtãd ſtaggering, aſhamed to keepe it, & loth to leaue it. For the ſweet morſels of *Baals* Prieſts are ſo pleaſant vnto them, that they cannot find in their hearts to leaue them, as long as they are able to keepe it. But no maruell that *Ionah* fled to Tarſhiſh when he ſhould go to Niniuie. For this is a ſtumbling vocation among men, yea reiected by the children of this world, which alway kicke againſt it: ſo that if you would aske for a painfull vocation this is it: if for a thankleſſe vocation, this is it: if for a contemptible vocation, this is it. For, reprouing we are reproued; bleſſing, we are curſed; preaching peace, we

make

make war; proclaiming liberty, we are impriſoned; do what we can, we are perſecuted; & for our worke worthy all loue, we receiue of the moſt hatred: of few, yea verie few, any more then a cold affection. Hereof it hath come to paſſe that *Moſes* and *Ieremy* called, excuſed themſelues. *Ezekiell* hauing receiued his charge, went in bitterneſſe and indignation of his ſpirit, & ſeuen daies neglected his charge, as *Ionah* here doth his: and *Moſes*, *Eliah*, and *Ieremie* at length complained: and (which to the beſt men is the greateſt griefe, it is as eaſie almoſt to waſh a Blackmore white, as to conuert a ſinner, becauſe Sathan is euer croſſing men, doing the will of God, but ſpecially hindering the courſe of right preaching.

*Exod.* 3. 11. 4. 10. 13. *Ierem.* 1. 6. *Ezech.* 3. 14. 3. 15. *Exod.* 5. 22. 23. 1. *King.* 19. 10 *and* 14. *Iere.* 20. 7.

For the Lord was not ſo earneſt to ſtop the way of *Balaam*, leaſt he ſhould commit wickedneſſe, as the deuill is earneſt to ſtop the way of euery *Ionah*, leaſt he fulfill righteouſneſſe, that is, crie againſt Niniuie, longing, and duly, that is, wiſely and earneſtly labouring to conuert Niniuie.

*But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, &c.*

The righteous fall, and now no leſſe then a Prophet, yea ſuch a Prophet as was the figure of Chriſt. But who would haue thought that ſuch a Prophet ſhould flie from the Lord, yea and that when he ſhould do him moſt ſeruice? who coũteth that no wickednes now, that he euer thought & taught was rebellion, while he was among the wicked? A fearefull example, therfore let him that thinks he ſtandeth, take heed leaſt he fall, for the way is ſlipperie wherein we are to walke. When thou remembreſt the fall of the Prophet, thẽ conſider that thou art much weaker then a Prophet, and therfore the eaſier to be encountered and ouerthrowne, & the likeher to haue a more grieuous fall, except the Lord do mightily vphold thee, ſeeing ſuch a one cannot ſtand in the ſight of his ſo mortall enemy, but by him receiueth ſo grieuous a fall.

Secondly, if thou ſee *Ionah* flie, *Moſes* murmure, *Dauid* fall to adultery, *Salomon* to idolatry, & *Peter* to forſweare his maiſter, then maiſt thou learne not to truſt to thine owne ſtrength, for it is weakneſſe, not to thine owne wiſdome, for it is ſinfull, but ſeeke helpe, and craue ſtrength at the hands

*Iames.5.5.* *Mat.12.20* of almighty God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth, which doth not bruse the broken reed, nor quench the smoking flax, but doth rather increase our zeale then diminish it.

Thirdly, iudge wisely of the fall of *Ionah*, not rashly condemning him for his fault, for although *Dauid* ioined murther with adultery, yet he repented, and is the deare childe of God.

*And he found a ship going to Tarshish.*

*Ionah* was no sooner come to Iapho, but he goes to the hauen, or meets with mariners, and presently vnderstands of a ship not going to Niniuie but to Tarshish. As soone as he set forward to flie from God, Sathan straightwaies prepared a ship, so that temptation and occasion of sinne do alwaies go together. Shall *Iudas* lacke money, or *Ionah* stay for a ship? no (saith Sathan) by the mouth of his ministers, here *Iudas* take thee money and betray thy maister; and *Ionah*, here is a ship for thee; go hast thee away and flie from the presence of the Lord. For the deuill is alwaies a very seruiceable, and pleasant deuill to such as flie from God: he can find occasions at all times, and meanes, and instruments fit for that purpose. If thou wilt flie from God, the deuill will lend you both spurs, and a horse, yea a post-horse, that will carrie you swiftly, and lustily away vnto all vanitie and vngodly lusts. Therefore if any will aske what the deuils occupation is, it is to tempt, to entise by all meanes, to prouoke to sinne, and then to prouide vs of the means to practise our purpose to commit, and as *Iames* speaketh, to bring forth sinne.

*And he payed the fare thereof.*

This money was cast into the sea, it did him as little good as if he had vtterly lost it, it had bene good for him if he had lost it, for it did him much harme. There are many which will spend and waste they care not how much vpon cardes and dice, & vnlawfull games, this money also is cast into the sea, for it doth them much more harme then they know of, it dooth them no good, it were good for them they had not a penny to leese. And so men care not what they pay for vanities and braueries, the most part of which is vnprofitable,

and

and rather hurtfull then neceſſarie for them, but onely for the vaine vſe of the preſent time, & for ſome vaine reſpect: this alſo is caſt into the ſea, and better ſhould they be, if they had it not to lauiſh, and to their own and many others hurt ſo to garniſh themſelues. Men care not what they pay for their vanities, ſo it do pleaſe their minde for the preſent, without conſideration of the end and vſe thereof, but they wil giue little or nothing to do good withall: ſo that *Lazarus* can get nothing, and *Dauid* can get no meat. Shall I take my bread and my wine, and the fleſh which I haue prouided for my ſhearers, & giue them vnto one, whom I know not, ſaith churliſh *Nabal*? We cã be content to giue any thing or do any thing to win the world thereby, but we will giue nothing, nor do nothing, therby to win the kingdome of God. *Luke.16.21* *1.Sam.25. 10.11.*

We haue heard *Ionah* confeſſing that he receiued a charge to go to Niniuie, but he aroſe, and fled toward Tarſhiſh, and went downe to Iapho, and found a ſhip going to Tarſhiſh, and paid the fare thereof, and went downe into it, hereafter we ſhall heare, that being entred the ſhip, he went to ſleepe, and ſlept ſoundly, and being wakened, he confeſſed not his ſinne, but ſuffered the Mariners to deuiſe to finde out for whoſe cauſe they were ſo troubled, and at length alſo the lots to be caſt, neuer confeſſeth it, till he was enforced to it, what needed he to rehearſe all this? had it not bene inough to haue ſaid, that he left his buſineſſe vndone, he was a ſinner? No, for God would haue men to know the ſtubburnneſſe and diſobedience of *Ionah*, in that this thing was not done vpon the ſudden, but vpon deliberation, and in no ſhort time, but in ſome continuance, while he went from Samaria to Iapho: and thence was departed, and had ſome while ſayled. In which ſpace, he had leaſure inough to haue repented, but did not. *Ionah* confeſſeth his ſinne, that he ſhould not once haue liſtened to Sathans aſſaults, or reaſons of the fleſh, and when he had liſtned, he ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, and when he had conſented, he ſhould not haue put them in practiſe: he ſhould not haue fled towards Iapho, and when he was come to Iapho, he

ſhould not haue gone to the hauen, and when he came to the hauen, he ſhould not haue paid the fare, and when he had payed the fare he ſhould not haue entred the ſhip; and when he was entred the ſhip he ſhould not haue hoyſed vp the ſailes, and ſayled, and gone to ſleepe. But this he did, teaching that ſinne runnes on wheeles, as it were downe a hill, in all poſt haſt, and neuer ſtayes till it arriue euen in hell. For *Ionah* thought, becauſe he came ſafe to Iapho, therefore he may go to the hauen, and becauſe he came well to the hauen, therefore he may pay the fare, and becauſe he payd the fare in peace, therefore he may take ſhipping, and becauſe he entred the ſhip in ſafetie, therefore he may hoyſe vp the ſayles to go; and becauſe he hoiſed vp the ſailes without danger, therefore he may go ſecurely to ſleepe, and ſafely to ſaile to Tarſhiſh.

So ſinnes follow one another like linkes of a chaine, till the tempeſt of deſtruction breake it in ſunder. So ſaith the forborne ſinner, I haue ſworne, and God did not puniſh me, therefore I will ſteale: I haue ſtolen, and God did not puniſh me, therefore I will kill: I haue killed, and God did not puniſh me, then why may not I do what I liſt? I may do this as well as I haue done other things heretofore. But if *Ionah* had conſidered with himſelfe that God is the Lord, who is all ſeeing and almighty, from whom nothing can be concealed, he would neuer haue taken his iourney to Iapho, or when he came to Iapho, he would not haue payed the fare, or when he had payd the fare, he would not haue entred the ſhip, or when he was gone into the ſhip, he would not haue hoiſt the ſailes, but rather would haue leapt out from that ſhip that ſhould carrie him from his God, carying him from his dutie: but he forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him. Neither would any, I ſay, not adde drunkenneſſe to thirſt, or heape ſinne vpon ſin, or ſuffer an euill thought to take place in them, if they conſidered that the iuſt Iehouah beheld thē in all their very thoughts. All thoſe that pitie *Ionah*, let them pitie themſelues, for if we conſider our owne eſtate, we haue

*Heb.* 4 13.

as many and as foule ſinnes in vs, as there were in *Ionah*, yea in Niniuie. *Ionah* confeſſeth his ſinne, that we might cõfeſſe. He confeſſeth it freely, he confeſſeth it fully, that he knew his maiſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which was commanded; and that not in purpoſe onely, but in deed alſo, not for an houre, but a long time, not in ſtruggling with his weakeneſſe, but in a profound vngodly careleſneſſe, or in ſtriuing to ouer-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it, but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that we may ſtand where he fell, and when we haue fallen, as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſedome commandes.

# THE FIRST SERMON OF THE PVNISHMENT OF IONAH.

Ionah. 1.4.5.6.

4 *But the Lord ſent out a great wind into the ſea, & there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.*

5 *Then the mariners were afraid, and cryed euery man vnto his God, and caſt the wares that were in the ſhip into the ſea, to lighten it of them: but Ionah was gone downe into the ſides of the ſhip, and layd downe, and was faſt a ſleepe.*

6 *So the Shipmaiſter came to him, and ſaid vnto him, what meaneſt thou, ô ſleeper? Ariſe, and call vpon thy God, if ſo be that God will thinke vpon vs, that we periſh not.*

THE ſinne is paſt, but the puniſhment is to come. For after diſobedience followeth wrath, the heauie companion of wickedneſſe. For although

ſhe loue not ſinne, yet ſhe will be alwaies where wicked-
*Iſay.13.* neſſe is, yea alſo full of ſtrength like a Lion, which will not be tamed.

He that made the winds, commanded them, and they obey his voice: the winde and the waters obey him, but man will not obey him. He ſaith not, that a wind aroſe, but ſaith, the Lord ſent a great winde. Therefore we ſee the cauſe of this tempeſt, and ſo of *Ionahs* puniſhment. The iuſt iudge of the whole world, may not ſuffer ſinne vnpuniſhed, therfore he ſends: the Lord ſent out a mighty wind. Then it was not by chance, nor yet by witchcraft for the mariners (notwithſtanding they were infidels) were not ſo groſſe as to aſcribe it to any ſuch cauſe, but rather thought it to be ſent from ſome reuenging power, being prouoked to indignation by ſome particular perſon among them, that had committed ſome hainous fact: elſe why did they caſt lots to know him and find him out that had ſinned, and whoſe ſinne did procure the tempeſt to be ſent? Though this winde had almoſt
*Pſal.107.* drowned *Iouah*, yet he ſaith, the Lord ſent it, ſo the Lord
*25. to 31.* ſendeth winde to bring ſhips to land in ſafetie, and the ſame Lord ſendeth winde to drowne, and breake, and ſinck other
*Iob.1.21.* ſhips. Therefore *Iob* ſaid when he was bereft of all his ſubſtance at once, and left as poore as might be, that the Lord had taken them from him, who had firſt giuen all to him, adding alſo a thankſgiuing euen for the perſecuting hand of God, which did ſo moleſt him. If ſome had ſo much loſſe by tempeſt as *Iob*, and ſuch danger as *Ionah*, they would ſurely ſay with *Iob*: *Bleſſed be the name of the Lord for it*. But
*Iob.2.9.* moe (it is to be feared) would ſay with *Iobs* wife, Curſe God, and die.

*And there was a great tempeſt in the ſea.*

Firſt God ſpake gently to him, *Ariſe Ionah go to Niniue:* then he would not go, but ſeeing words would not ſerue, the Lord would take another way, and trie whether that could make him obedient to his voice. So the Lord cauſed a mightie tempeſt to ariſe in the ſea, like the meſſengers that were ſent to compell folkes to come to the banquet, that ſeeing the commaundement could not, the tempeſt might

might beare rule. For vnleſſe it be an imperious croſſe, we will not yeeld: ſo headſtrong is ſinne.

Therefore it is ſaide, that God ſent out a great winde, ſo that there was a mightie tempeſt, that ſinne might haue the foile, and God the victorie.

He that ſailes to Tarſhiſh, or whither he is forbidden to go, would haue as good winde as he that ſailes to Niniuie, or whither he is commanded to go. But he that doth one thing for another, ſhall receiue one thing for another, as *Achab* did, who hoped according to the ſaying of 400. falſe Prophets, to go vp and proſper, but he went vp and periſhed. As ſurely as *Ionah* thought to ariue at Tarſhiſh, ſo ſurely the Spaniards thought to ariue in England. But as *Ionahs* companie wondered at this tempeſt, ſo at theſe Spaniards deſtruction, their fellowes at home wondered, yea were aſtonied, how their inuincible power could be deſtroyed. But God is ſtrong inough for them that kicke againſt him, and diſdaineth to be croſſed of duſt and Aſhes.

*And there was a great tempeſt in the ſea.*

The ſhip went on roundly for a time, the Prophet ſleeping, the Mariners ſporting, their ſailes flaunting, the waters calming, the winds guiding, ſo meerily ſinne goes on before the tempeſt comes. The winde blowes not yet, therefore go on yet a little, and yet a little more, but ſuddenly the tempeſt ruſhes vpon them before they be ware of it, & tumbles them vp and downe, and ſuddenly all is like to be vndone. He came to the hauen, and paid the fare, and entred the ſhip, and hoiſt vp ſailes, and went on forward, and all to flie from God but now it appeares he fled not from him but to him. Therefore *Dauid* ſaith, if I take the morning wings and flie aloft, loe thou art there, if I go into the nethermoſt depth, thy hand will finde me out: therefore whither ſhall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, we do but run from one hand to the other; for there is no place where Gods hand is not, & whither ſoeuer a rebellious ſinner doth run, the hand of God will meete with him to croſſe him, and hinder his hoped for good ſucceſſe, although he ſecure-

ly prophecieth neuer ſo much good vnto himſelfe in his iourney. What had he offēded the winds, or the waters that they bare him ſuch enmity? The windes and the waters, and all Gods creatures are to take Gods part againſt *Ionah*, or any rebellious ſinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man ſinneth, God giueth power & ſtrength to his creatures to rule and bridle man. Therefore he that euen now was Lord ouer the waters, now the waters are Lord ouer him.

But if *Ionah* had thought that God would haue brought things thus to paſſe, he durſt not haue beene ſo bold in this enterpriſe. Therefore we may ſee that ſinne hath no eyes while it is on going. Tuſh (ſaith the foole) it is faire weather yet, while he goeth to the ſtockes.

*So that the Ship was like to be broken.*

We haue heard of the cauſes and greatneſſe of this tempeſt, the effects follow, wherby the greatneſſe of it is the better expreſt. Firſt in the ſhip, then in the mariners.

*The ſhip was like to be broken.*

The ſhip was faire and goodly, ſo ſtrong that it might haue encountred with inſtruments of war, and ſo ſure made, that it might haue endured great tempeſts, and made many voyages. Yet now with one tempeſt, & at one voyage, it was ſo deformed, ſo weakened, in ſuch a taking, that it was like to
Prou. 7.22. be ſhiuered in peeces: and all becauſe *Ionah* was in it. Such ſtrife is alwaies betwixt Gods wrath, and mans diſobediēce. When Gods word will not turne vs, Gods winds, and other inſtruments of his wrath muſt threaten to ouerturne vs.

*Then the Mariners were afraid, & cried euery mā to his God, and caſt the wares out that were in the ſhip, to lighten it thereof.*

The effects of this tempeſt in the Mariners were two. Firſt they were afraide, then vſed meanes to appeaſe the tempeſt, and ſaue themſelues.

*Then the Mariners were afraide.*

Mariners liuing in the ſea, almoſt as fiſhes, hauing the waters as their neceſſarieſt element, are commonly men void of feare, venturous, and contemners of danger. Yet now ſeing the tempeſt ſo vehement on a ſudden, that their goodly

and

and tall ſhip was toſt almoſt as a cockbote, and crackt ſo, that it was like to bee torne all to pieces, and thereby were fully perſwaded it was no common or ordinarie ſtorme, but a reuenging tempeſt, for ſome extraordinarie cauſe, ſent out vpon them by ſome great power prouoked: now they are afraide, they tremble for feare, like women which ſhrike at euery ſtir in the whirry, and like little children when they are frighted, leaſt their ſhip breake, or leake, and ſo ſincke, and they looſe their goods, their ſhip, their liues and all.

Now theſe nought fearing fellowes, theſe high ſtomacked men, which defied daunger, are brought downe by daunger, feare and quake like a young ſouldier which ſtarteth at the ſound of a gunne.

*And cried euerie man vnto his God, and caſt forth their wares into the ſea, &c.*

The meanes which the mariners vſe to ſaue themſelues are diuerſe. Firſt they crie to their gods, then when that appeaſed not the tempeſt, they caſt out their wares, *They prayed.* This is then a manifeſt ſign, that the heathē acknowledge there is a diuine power, ſeing & gouerning the whole world: for they would not haue prayed at all, but that they were conuinced, there was a God, who beheld the affairs of men, and could in extreameſt daunger deliuer whom he would. Nature conuinced them, the workes of God made them to acknowledge it. For in man though the lampes bee waſted ſince *Adam* conſulted with the Deuill to be a God: yet there is ſome little light left, which dwelleth in darkneſſe like a ſparke hid in the aſhes: whereby the ſtately and moſt glorious frame of the world, with all the wonderfull varietie, of the ſingular effects of all the excellent creatures therein conſidered, man cannot but acknowledge there is a God. Yea, his mighty power the blinded Gentiles ſaw ſo expreſſly in all the creatures that they imagined it to be impoſſible for one God to worke them all: therefore they thought that there were diuerſe gods as there were diuerſe ſeaſons, diuerſe nations, diuerſe trades, diuerſe languages, diuerſe and ſundrie kindes of all things: and ſo diuerſe nations worſhipped diuerſe gods. When the wicked ſee that all

their inuentions will not bring their enterprises to passe according to their minde, but they are in extremitie and like to be cast away for want of succor, then they flie vnto God, being driuen by compulsion as a beare vnto a stake, and they crouch and kneele and make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

*Euerie one vnto his God.*

This sheweth, that they were of diuerse nations, for among the Gentiles euery nation had a seuerall God to worship. *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ebronits, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie we flie euerie one vnto his God: that is, in the time of necessity euerie one doth flie for helpe and ease vnto that which most feedeth his owne humor, or best pleaseth him, that wherein he reposeth most confidence, perswading themselues of sufficient relefe from that: some run to their coffers, thinking that there it is that is able to procure ease from any troubles: other some run to their delights and wanton sports, supposing that there is no trouble so great, but they will cause thē to forget it: some to their glorious attires and costly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their dainty meats, and some to their soft beds, and easie standings, hoping by those to feele relefe. In sickenesse we crie, come Phisick help me: in heauinesse we call, come musicke cheare me: in warres we sound, come souldiers succour me: in quarrels wee saie, come law defend me. Euermore leauing the Creator, which is all goodnesse, and powerfull in himselfe, running to the creature, which hath no goodnesse nor power, saue that they receiue from him: neither by their goodnesse, can do vs good, but by his blessing.

1. Sam. 5. 5.
Act. 19. 35.

*And cried euerie man vnto his God.*

They did well in that they prayed, but they prayed not well, for they prayed euerie man vnto his God, that is, vnto fayned gods, gods in name, but not in nature, and gods they

were

were that could not help so much as themselues.

*Euery one to his God.*

Euery of these mariners did now in their extremity call vpon his God, euery one vppon that God which hee thought most highly of, and whom he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cryed to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercy had not bin wonderfull ouer all his workes. They prayed much like the Papists, which in extremity cry out, some to one saint, some to an other, some to saints of this place, others to saints of that place, thinking as these mariners did, if one will not help an other will. *Psal.* 144. 15.

*They cried, &c,*

They prayed, and their praiers did beat the skye, though they could not lay the tempest. They were not as many of vs be when we pray vnto God, without a sence of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and lowde cries, and long prayers without liuely affection within?

*They cryed.*

Here is a distinction of crying to be obserued: The righteous cry and as well when they are in prosperitie, as when they be in calamitie, though many nothing so feruently: but the vngodly then onely, when the hand of God is vppon them, and then also like beares without their pray, alwayes muchdoubting, sometimes dispayring of help although they cry for it. And therfore blessed is he that hath the Lord for his God: and let them know that cry without faith, without cõfidence in God, they do but crye in vaine. Let not the wauering minded man think to receiue any good of the Lord. *Iam.* 2. 7.

*And cast the wares that were in the ship into the sea.*

Here is the second meanes which they vsed to help themselues. Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues therby. For though many will venter their liues for riches,

yet they rather part with all their riches, thē with their liues. But they cast them out to appease the tempest, or lightē their ship, but it was sinne that procured daunger: and being cast away, would haue saued all. Which beeing retained the tempest abateth not, the shippe is nothing the safer though it be lighter. If I regard wickednes in my heart, saith *Dauid*, the Lord will not heare me. And *Paule* saith, though I cast my life into the fire, if I haue no charitie, if I retaine malice in my heart, it profiteth me nothing, if I cast not away sinne, I cast away all. Some wil giue to the poore and yet vse extortion and vsury to get mony by: but God saith to such, that if they regard wickednes in their hearts it profiteth nothing, though they part withall that they haue, and bestow it vpon neuer so good actions, they doe but as the mariners did, cast all away, their desire nothing satisfied. For though they think themselues beneficiall to the poore thereby, and hope for a reward therfore, yet God wil accept of thē but as hipocrites, he wil none of their oblations, he abhorreth their very prayers. *Prou.* 15.8. vntil they haue humbled them selues & reformed their owne hearts before him from such vncleannes.

*Psal.* 66.18
1. *Cor.* 13.3.
Cast away sinne, or thou castest away al.

*They cast out the wares into the sea.*

They would faine haue layd the tempest, that thus readily leese the wares, and cast out their very tackling into the sea, but the sea wil not be satisfied, the waters must wash the sinner, or there is no safetie, nay the danger is greater, the sea continually more and more troublesome, vexing them. But *Ionah* was no sooner cast into the sea but all was quiet, the windes are calme, and sea ceasseth from her raging: ô that iustice were executed, and he that troubled the ship were in the sea. He that troubleth, not hee that against all reason is thought to trouble. Then should all be safe, yea paradeuenture *Ionah* to.

*Ionah* 1.11. 15

*And they cast the wares that were in the ship into the sea.*

Obserue here that oftentimes many are punished for one mans sin, as all the host of Israel were punished for the sin of *Achan*, & here all the mariners & owners of ship or wares for *Ionahs* sin, &c. To the end that men may learn therby to admonish one an other when they see thē do amisse, with loue:

*Ios.* 7.5. 12.
Manie punished for ones sin, therefore suffer sinne in none.

and

and not to say with *Cain*, am I the keeper of my brother? for he that is not careful to keep his brother frō sin, is not carefull to keep him self either from sinne or from sorrow: therfore let vs take heed that a wicked one be not found amongst vs vnadmonished. I would there were not many worse then *Ionah* amongst vs. Will you knowe what I think of you? I think you are worse then Infidels, Turkes or Pagans, that in this wonderfull yeare of wōderfull mercies, are not thankfull, beleeue not in God, trust not in him, glorifie not his name: but like *Pharaos* sorcerers, who seeing the great works of God which *Moses* wrought passing their skill, confessed saying, *Surely this is the finger of God*: for you confesse that it is the great work of God (as you must needes,) but where are the fruits it hath brought forth in you? The Captain saith, I haue done nothing, the souldier saith, I stirred not, but the Lord sent out a mighty tempest vpon them, and after that they escaped our hands, the Lord stretched out his mightie arme against them, & *Pharao* is drowned in the sea, so that he neuer attained the land of promise which he gaped for, & made ful accōpt to possesse. Further, hercin we may note, that extremitie is Gods oportunitie: for when the winde had almost ouerturned all, & the waters had almost drowned all, & distruction had almost deuoured all, then, & not afore, was Gods oportunitie: to set forth his glory. First they vsed praier vnto the diuine powers for assistance: then they vsed such ordinarie meanes as they knew best in such a time, by casting out their wares to lighten the shippe of them, which order is necessarie to be vsed of all Christians in their necessitie: first, to seeke for ayde & assistance at the hands of God, & then to vse all such good meanes to help thēselues, as God shall enable them to, trusting that of his goodnes he will blesse their endeuours, else may they goe ouer all the world to seek helpe & haue none, for there is no other way. God indeed is the last refuge but he is also the first refuge which is to be sought vnto. For he wil haue vs to acknowledge, that man liueth not by bread only: & a horse is but a vain thing to saue a mā, & except the Lord keep the citie, the watchmā waketh but in vain, no meanes can help without his blessing. But thē he wil not haue

*Gen.4.9.*

*Exod.8.19.*

Mans extremitie Gods oppertunity.

In necessitie, first pray, then vse lawfull meanes.

vs careleſſe and negligent to vſe lawfull meanes: for he neuer or verye ſildome woorketh without meanes, when the meanes may be vſed by vs. Daunger then wee haue ſeene made them to feare, but feare aſtoniſhed them not, but gathered their wittes together, for they vſed meanes with wiſdome to ſaue themſelues. But when the Lord ſendeth calamitie vpon many of the vngodly, they haue ſo guiltie a conſcience, that whilſt they feele the great hand of God, they are euen diſtracted of their wits, and made as it were ſenceleſſe, that they know not what they doe: yea when trouble comes, it makes them like a heedleſſe bee, which buzzeth about ſhe knowes not whither, or like the ſwallow, which by compulſion of the winde, flieth backward and forward till it fall into the ſea, or like *Cain* whoſe head was fraught with feares, ſo that he knewe not whither to goe, doubting to be ſlaine of euery one whom he ſaw. But whatſoeuer befalleth the childe of God, he hath euer matter of cõſolation & ſome moderatiõ of mind to beare it withal, expecting a ioyful iſſue of all. Therfore bleſſed is he that hath the Lord for his God.

Gen 4.

*But Ionah was gone downe into the ſides of the ſhip and layd downe, and was faſt a ſleepe.*

They prayed vnto their Gods, and their Gods were now deaf while they were toſſed, & *Ionah* is gone to ſleep when he ſhould haue beene better occupied. Wee come hither to heare the word, & here we fall a ſleep, but it were far better we were away, for we ſleep when we ſhould heare, and ſo we ſleeping ſin, & ſleepe in ſin: therfore let them now giue eare that are a ſleep; for we are come to *Ionahs* ſleeping, not that we ſhould ſleep with him, but by his ſleping to be warned of our ſecuritie, & we ſhall ſee him waked, that we may learne to wake with him. *Ionahs* faſt ſleeping is noted, to declare the occaſion of the ſhipmaſters ſpeech to *Ionah*: but chiefly to note the dead ſecuritie of *Ionah* in his ſin, for as much as though the mariners cried for feare, & caſt out their goods, nay the very ſenceleſſe ſhip ſeemed to feele the anger of God, & to cry it to *Ionah* by rolling and cracking, yet *Ionah* was not once moued therat, but lay ſtill faſt a ſleepe. So by *Ionah* his ſleeping wee ſe the nature of all the ſonnes of

*Adam*

*Adam*, when they liſten to the ſerpent, they are like changelings, they are caſt into a dead ſleepe. For when they forget God and his word, and bid conſcience adiew, they ſleepe in ſinne, and that to death, like one ſicke of the lethargie.

*Ionah* ſignifieth a doue, *Ionah* therefore was now in deed *Ionah*, I meane, like the doue which *Noah* ſent foorth of the Arke. For as the doue being gone out of the Arke, could find no reſt for the ſole of her foot till ſhe returned into the Arke againe: ſo when *Ionah* roſe vp from the preſence of the Lord, he could finde no reſt for his minde, neither by ſea nor land, vntill he returned againe vnto the Lord. For the cauſe of *Ionahs* going downe to ſleepe, was it ſeemeth to eaſe his mind, for it was diſquieted, he felt it grieuouſly troubled, the conſcience of his ſinne tormented it. Therefore now, ô that *Ionah* could ſleepe till the tempeſt were paſt, but it will not be, for the tempeſt is ſent purpoſely to waken him.

*And he was faſt aſleepe.*

See how litle *Ionah* is aſhamed of his ſinne: all the world ſmarted for it, and yet he ſleepes: as if he ſhould ſay, neither the winds blowing, nor the waters roaring, nor the ſhips reeling, nor the wares caſting, nor the mariners crying, with all the ſtirre, ſhould moue him, waken him from his ſleepe, or raiſe him from his ſinne. Nowe *Ionah* might ſay, I was a ſleepe, and all might haue periſhed for me, if one God had not helped more then all the reſt, for *Ionah* ſlept, but God waked, & called to the winds & the waters, ſaying, toſſe him, but you ſhall not drowne him: feare him, but you ſhall not kill him: whip him, & when you haue whipt him, ſend him to me, that I may ſend him to Ninjuie. *Ionah* was faſt a ſleep, when the winds ouer him were blowing, the water vnder him toſſing, the ſhip about him reeling, the mariners by him crying, the wares in ouerboord caſting. In all their ſtirre *Ionah* felt nothing, but ſlept, as if there were no ſtirring. Yet we go far beyond *Ionah* in ſecuritie, for the Lord cauſeth the tempeſt to blow downe houſes beſide vs, the heauens to thunder ouer vs, the earth to quake vnder vs, the water to ouerflow the land about vs, the fire to conſume all that we haue before vs, the aire with cold readie to kill vs, and all things in

*Ionah ſleepes whiles all elſe ſtirre.*

an vprore round about againſt vs, therby alwaies croſſing vs one way or other, & all to put vs in minde of our dutie, the neglect wherof is the cauſe of all theſe troubles which the Lord doth ſend vs: but we ſleep more deadly then *Ionah* in our negligence, voide of feeling, becauſe wee conſider not what we haue done, we looke not back on our ſinne: yet euerie croſſe ſhould cauſe vs to examin our ſelues throughly and leaue no ſin vnviewed, that wee might truely feele our wickedneſſe, and ſo duly repent it, & ſoone finde releaſe of our miſeries: therfore if we ſleep ſtill, and will not be wakened, God wil deale more roughly with vs then hee did with *Ionah*, for the Lord cauſed a whale to ſwallowe him, and afterward to caſt him vp againe, but we ſhall be ſwallowed of that ſerpent which neuer reſtoreth againe.

He ſhould haue bene their teacher if he had not bin a ſleep, he ſhould haue taught them to pray aright, if he had had any good feeling in him But all this while we read not that *Ionah* once condemned his thoughts, not ſo much as once ſaid in him ſelf, *Ionah* take heed what thou doeſt, thou knoweſt how God may handle thee vpon the waters; though thou flie, he can ouertake thee, though thou hide thy ſelfe, hee will finde thee out, though thou giue thy ſelfe to ſleepe, hee will giue thee no reſt, & awake thee to thy greater woe. How ſhould we be ſtrong, if a Prophet, & ſuch a prophet as was the figure of Chriſt, could not withſtand this one temptation, but ſuffered himſelf to be led away ſo far, that when he ſhould run, he laye ſtill, and when he ſhould crye, he held his peace, and when he ſhould zealouſly beſtirre him ſelfe he is faſt a ſleep.

In Ionahs ſleep, two things. 1. Moſt ſecure in greateſt danger.

In *Ionah* his ſleeping, we obſerue two things: The firſt is, that when we think our ſelues moſt at reſt, then we are in greateſt daunger: when ſhipwrack is moſt likely then *Ionah* is a ſleepe, when *Herod* is vaunting, then he is ſtricken, when *Nabuchadnezzar* is in his greateſt pride, then hee is turned out, when *Balthazar* is bāqueting, the handwrit his cōdemnatiō, when the richmā ſaith vnto his ſoule, thou haſt enough, then his ſoule is taken frō him, when the Philiſtines are ſporting, then the roofe is falling, ſo diſtruction ouertaketh ſinners whē they leaſt think of it, like a Leopard which is taken

Act. 12.21. 22. Dan. 4.27. 30. Dan. 5.4.5. Luc. 12.19. 20. Iudg. 16.25 30.

while

while he ſleepeth, or a byrd when ſhe ſingeth, therfore ſuſpect thy pleaſures like a bayt. Suddenly deſtroyed.

The ſecond note is the nature of ſin, which is here expreſſed (while it is a dooing) to be not bitter, but ſweet, not painful, but pleaſant: like a harlot which ſheweth nothing but her brauery & beauty. *Adam* ſwal lowed the forbiden frute with pleaſure, *Gehezie* lied for gold with gladnes, *Noah* drank his wine with mirth, *Dauid* cõmitted whordome with delight: ſo ſinners go on merily, til wrath ouertakes thẽ at vnwares, like the foole, I wil ſit a little longer, and folde my hands togither a little, yet a little & a little longer, til pouerty come as an armed man, & Gods iuſt iudgements as the whirlewinde ſuddainly vnreſiſtable: then though thou haſt gotten golde with *Gehezie*, or honors with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an aſſurance of thine owne ſaluation, if ſinne be ſtil pleaſant, if it be not bitter in thy belly, though it be ſweet in thy mouth, deceiue not thy ſelfe, beleeue God: thy hope is but doubting, thy ſtrongeſt confidence but a vaine truſt.

2. Sin pleaſant whiles it is in doing.
2. *Kin.* 5. 27.
30. Gehezies briberie. *Gen.* 9. 21. Noahs wine.
Dauids adulterie. 2. *Sam.* 11. 4 *Pro.* 10. 24. 33.

*Then the ſhip-maiſter came vnto him and ſaid, what meaneſt thou ô ſleeper? ariſe and call vpon thy God.*

Here *Ionah* is taken napping: ſin hath brought him a ſleep, and now the ſhipmaiſter wakens him. The mariners may do him more good then the tempeſt. Whom ſin ſhould waken, peril cannot waken, the winds are not loud enough, nor the waters rough enough, therfore the ſhipmaiſter muſt waken him, elſe all ſhall be endangered. If the windes will not waken him, let the waues waken him: if the waters will not waken him, let the mariners wakẽ him, if he wil not be wakened, let him periſh in his ſleepe, and die in his ſinne.

A prophet wakened by a pagan

Now marke who is a ſleepe, and who wakens him, *Ionah* is a ſleep, & the mariners waken him, an Iſralite an Infidel: what a thing is this, that he which is the ſonne of *Abraham*, who is wiſer then a thouſand mariners, is now wakened and tolde his duty by a mariner? this is a ſhame for *Ionah*, that he which had taught Princes, ſhould now be taught his duty by mariners; hee that long hath and ſhoulde ſtill wake others, needes oftentimes to bee wakened by others, and he that

So God often ſhames his ſeruants.

should reproue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruants, and doeth vexe them with a foolish nation, as he reproued *Abraham* by *Abimelech*, and *Balaam* by an asse.

*Gen.20.9. Num.22. 28.*

Now one might aske *Ionah*, saying, why didst thou write that thou fledst frō God, or that when thou hadst most need to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightest haue bene reckened as one of the best Prophets, therfore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobediēce, for as *Paul* saith, whatsoeuer is written, is written for our instruction, and *Ionah* would neuer haue written it, had it not bene for our sakes. If he haue done thus much for vs, which way shall we requite him? That which he would haue vs do for him is this, to be warned by him, to suppresse all euil motions, not suffering them to take effect as he did.

*What meanest thou ô sleeper? arise.*

As if they should say, ô retchlesse, altogether careless, quite senseless man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or deafe that thou hearest nothing, or carest thou not whether thou liue or die? haue not the winds nor waters raging, nor our loud cries so long thūdring wakened thee? canst thou sleepe in all this sturre? doe not our troubles, nor labours, nor losses, nor the common danger moue thee? what meanest thou? why doest thou not come and labour with vs in this dangerous time? is this a time to sleepe in, when we are all in perill of our liues? shall we crie, and thou hold thy peace? shall we labour, and thou rest? shall we cast away all our goods, and thou lye sleeping, caring for nothing? this is no time to sleep, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp arise, helpe what thou canst. *Ionah* hearing this, did not snap like some curriſh dogs, & bite him that wakened him: neither did he, as in publike dangers most are wont, sit still deuising with himselfe, to shift for himself, neglecting others, but he ariseth, hee thanked him that waked him.

Against sleepers.

Manie of you come to heare the word, and here you fall a sleepe

ſleep when you haue moſt need to be waking, but I am glad I haue now gottē a text to waken you, for now I cannot read my text but I muſt ſay, what meaneſt thou ô ſleeper? aryſe: but I pray you, haue not I wakened you, and yet you ſleepe againe? If you marke not what is ſaid vnto you, you are a ſleep though your eyes be open: but if you were as wiſe as *Ionah*, you would not ſleepe here in the ſight of all the people, but would rather get you to ſleep in ſome corner, for *Ionah* went vnder the hatches to ſleepe, and would not ſleepe in the ſight of the mariners. If you were as wiſe as *Ionah*, you would thank him that wakened you, as no doubt *Ionah* did, *Salomon* ſaith, that he which reproueth, ſhall haue more fauour of a wiſe man then he which flattereth. The Lord Ieſus ſaith, wo be vnto that ſeruant, that when his maiſter cōmeth he ſhall find ſleeping: canſt thou not watch one houre, ſaith he to *Peter*? can you not wake while I ſpeake to you? You all would be found in the church whē the Lord cometh, but you would not be found ſleeping in the church: you are watched (I ſee you not below) & none of you can ſteale a nap & not be ſpied, but when your eyes be moſt ſhut, and ſee leaſt, then moſt eyes be vpon you, & I can aſwel ſtand in the pulpit vnſeene, as you can ſit and ſleepe there & not be eſpied. I maruel how you can ſleepe hauing ſo many eyes looking on you, ſo many clamours in your eares, & God himſelf ſpeaking vnto you. Shall I continue iogging til you be wakened? how long ſhal I preach afore I can conuert the vſurer, the extortioner, the drunkard, or the blaſphemer, ſeeing I ſpeake thus long, and cannot conuert you from your ſleeping? What would you do if I read ſome Homelies vnto you, wheras you cannot wake while I preach vnto you, & ſpeake againſt you? If you ſhould ſee a traitor ſleepe vpō the hurdle, or if you ſhould ſee men ſleepe with meat in their mouths, would you not maruel? yet euen ſo do you, while I denounce the great iudgmēts of God againſt you, and while I am feeding ſome of you, you fall a ſleepe, and ſo I preach in vaine. There is a countrey whereof it is ſayd, that it is night with them, when it is day with vs. I thinke that country be here, for how many are here that haue loſt their eyes & their eares ſince they came hither?

*Pro.28.23.*

*Luke 12.37. 45.46. Mar.14.37*

of you were, as many of you be (I meane a sleepe) the strangers which come hither to heare, would think that you were all dead, and that I preached your funerall sermon, therefore for shame leaue your sleeping. What meanest thou ô sleeper? arise, sleepe no more, and I will waken you no more.

*Arise, and call vpon thy God, if so be he will thinke vpon vs, that we perish not.*

This is another means which they vse: *Ionah* being wakened, to appease the tempest, now that they see they can not them selues allay the winds nor asswage the waters, they desire, they exhort *Ionah*, to trie what he can do by calling vpon his God. *Arise, call vpon thy God, if so be he will thinke vpon vs that we perish not.*

After that the ship-master had wakened *Ionah*, he bids him call vpon his God, as if he had said, watch and pray, he speaks like a Saint, yet he is an infidel, he said not, call vpō our gods, but call vpon thy God. The ship-master would not call him his God, but (saith he) call vpon thy God, and it may be he will helpe vs: but if he had said, call vpon our God, when he said, call vpon thy God, and if he had said, he will help vs, whē he said, if so be he wil help vs, then he had shewed some spark of faith. Because he wanted helpe and comfort, he bids him rise, and because he was fearfull, he bids him pray: it may be (saith he) he will thinke vpon vs, that we perish not, as if he had said, *Ionah*, we know that thou hast a God as well as we, and therefore we say, call vpon thy God, for now euery God is to be tried, therfore if euer thou didst pray in thy life, fall to it now. Thus Sathan leads men a blind way with zeale, in hope of some reliefe being in trouble. They called vpon thē for helpe, which were neither willing to assist them, nor able to heare them: and when they perceiued by wofull experience, that there was no kinde of succour to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence and expectation of helpe, & to place in stead thereof doubtfulnesse and infidelity. Thus Sathan wil be sure to loose nothing by his bargaine anie way. *Ionah* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost, for we haue called vpon all our Gods, we haue labou-

laboured hard to mend our ſtate, we haue caſt away our goods to lighten the ſhip, but all in vaine, for we are no whit the better, like the woman which had ſpent all her ſubſtance about Phiſicke, yet all could not helpe her till Chriſt came. So the Papiſts while they are well, they pray vnto euerie Saint and Angell for ſuccour againſt the troubleſome times, but in extremity, or at the point of death none of them can help, ſo that thē they are faine to flie vnto God or be deſtitute, as like Idolaters as one flie is like another: they are like the heathen, which worſhip *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the reſt, ſome hold on the one, and ſome on the other. Some ſay, if *Iohn* be with me, I care not for all the pettie gods; becauſe I hold him chiefe: ſo another ſaith, if Saint *Gabriel* be with me, I care not for the reſt: and ſome raiſe great diſputations, whether this Saint, or that Saint, this Angell, or that Angell bee better, whether our Ladie of Bullen, or our Ladie of Rome be ſureſt; whether Saint *Iames* of Callis, or Saint *Iames* of Compoſtella bee ſtrongeſt: and ſo like beggers which runne from doore to doore, they runne from one Saint to another. If one god will not helpe, another will thinke theſe: as though the gods were contrarie one to another, and where one bids, the other forbids. So ſome thought that *Venus* was a friende to the Troians, and *Pallas* was not their friend, as fooles thinke of witches, one ſtrikes and another heales. *Luke.* 8.43.

*Call vpon thy God.*

They bid him call vpon his God before they knew him, but the faithfull would not worſhip a falſe god though they may be helped by him. By the example of theſe mariners, if they thought that their god was the true god, (and why elſe did they worſhip him?) we may learne the ſubſtance of euery temptation that doth vndermine vs, namely that it will bid vs do this euill, that good may come of it: marke when ſo euer thou art motioned to euill, if it do not promiſe thee ſome goodnes to come of it. But the ſeruants of God ought not to do that which is euil, though they were ſure to gain all things that can be wiſhed by ſo doing: for they haue learned their leſſon, & how to anſwer Sathan at ſuch times: why tempteſt

Infidels deſire the faithful to pray for them.

Sinne alwaies promiſeth good.

Rom.3.8. thou me Sathan? for it is written thou must not do euill that good may come of it; & this is the armor called *Scriptum est*, wherewith the Lord ouercame the deuill in the wildernesse.

Here also we may see the difference betweene the faithfull and infidels. For *call vpon thy God*, saith the shipmaister and the rest.

The trulie faithfull desire not infidels to pray for them.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the mariners pray to your gods in my behalf. And this is also manifest that a Papist will say vnto a Protestãt, & one that liues well, pray for me, but a Protestãt, if he be any thing zealous, will not say vnto a Papist, pray thou for me, knowing that whẽ a Papist doth pray, he doth it to Idols, Saints, or Angels, or at lest without faith, & therfore their prayers are abhominable in the sight of God, and therfore they will not bid thẽ do it, because they will not do euil to the intẽt that good may come of it. Whereby it is manifest that our Religiõ is the true religiõ, our aduersaries thẽ selues being iudges. And so *Pharao* said to *Moses*, pray for me, but *Moses* said not to *Pharao*, pray for me. *Saul* sayd to *Samuel*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for me; therfore the mariners had need of *Ionah* to pray for thẽ, but *Ionah* hath no need of ignorãt Idolaters to pray for him. And why should not al pray to *Ionahs* God, & *Pharao* pray to *Moses* God, seeing God hath said, call vpõ me in trouble & I will heare thee? *Call vpon thy God* (say they.) Whẽ they had cried, & saw no help, they distrusted their gods, they thought they would not helpe, indeed they could not. Therfore they ran to another whom they knew not, hoping to be helped by him, because they thought som God there was that could do it: so the Papists run frõ one god to another, frõ *S. Dominick* to *S. Frãcis*, & why should they run frõ *S. Dominick* to *S. Frãcis*, but that they mistrusted *S. Dominicke?* they think he will not heare thẽ, and so they go forward, but in the end the vnknowen God is thought to be the best: yet the Lord taught not *Peter* one prayer & *Iohn* another, but taught thẽ all one prayer vnto one onely God, & to wait still vpõ him praying still with assurance he will be a helpe in due time.

Exod.8.8. 27.&c. Pharao desireth Moses, Moses not Pharao. 1.Sam.15. 25.

*If peraduenture he will thinke vpon vs that we perish not.*

This

This iff, perhaps, and peraduenture coſt *Adam* paradiſe: God ſaid to *Adam*, if thou doeſt eate of this tree, thou ſhalt ſurely die, then *Euah* reported theſe words thus: leſt peraduenture we die, the ſerpent ſeeing her in ſuch a mind, ſo careleſſe or forgetfull of the commandement, he came and quite changed the matter, and ſaid, you ſhall not die. Thus ſinne creeps vpon vs while doubtfulneſſe remaineth in vs: ſo God ſaith, you ſhall be ſaued, the trembling fleſh ſaith, peraduenture I ſhall, &c. then commeth Sathan, & he ſaith, thou ſhalt die. So that if you will aske what is the faith of ſinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: if you will aske me, whereupon this faith is grounded, it is vpon ifs and ands: this is the faith of the vngodly, to ſay, if ſo be God will helpe vs, for they cannot aſſure themſelues of anie helpe. But we may not doubt of our God, and ſay, it may be, or if peraduenture: for we may freely pray to our God with confidence, and may ſay, our God and the God of *Ionah* will ſurely helpe vs, & hath helped vs. But yet let vs know that we haue ſinned like infidels, and do deſerue to be puniſhed like the Egyptians. The ſinners faith.

*If ſo be he will &c.*

Thus *if* commeth in like a litle leauen which ſowreth the whole lumpe of dow, and like the moth, which eateth the whole wedding garment, & this ſame litle thiefe hath ſtolen away all the Papiſts faith. Therefore with them, wickedneſſe lieth ſicke in bed, and calleth to euerie one that commeth by, call vpon thy God, and pray for me, if ſo be he will looke vpon vs and helpe vs, and ſo their hope when the tempeſt commeth, is either an eaſeleſſe horrour, or a comfortleſſe doubting.

*If ſo be he will thinke vpon vs.*

Our God thought vpō vs in the time of trouble, he thought vpon vs and layd the tempeſt when our enemies called vpon their gods, Saints and Angels. But what do we meane beloued, when mercie is come, to ſend for iudgement? for though we be ſaued with Iſraell, we deſerue to be plagued with *Pharao*, becauſe wee are not thankfull for this, namely that the Lord hath thought vpon vs in our diſtreſſe, for he trauelleth

with mercy, and laboureth till he be deliuered, he goeth laden like a bee, but wants a hiue. There are two hands, a hand to giue, and a hand to receiue, Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gracious gifts, therefore let vs ſtretch foorth the good hand to receiue it, thankfully to embrace it, chearefully to entertaine it, and carefully to keep it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer: for who ſo commeth with this hand ſhall be filled, and who ſo commeth without it, ſhall go emptie away, becauſe they haue diſpiſed the waies of God: for when I inſtructed them, they would not heare, & what I taught thē they would not learn ſaith the Lord. *Ionah* wakened thus, & thus exhorted to call vpon his God, ſoone no doubt perceiued his danger, & partly with the horrour for his ſin, partly for the feare of the deſerued and thus threatned drowning, & other puniſhments, without queſtion was grieuouſly vexed. For he could not but ſee, that the very dumbe creatures were bent againſt him for his diſobediēce: the wind blowes as though it would ouer-turne all, the waters roare as though they would drowne all, the ſhip tumbles as though ſhe were wearie of all, and albeit the mariners had cried, and caſt out the wares, as though they would looſe all, yet the tempeſt rageth ſtill, their danger is greater then euer.

Pro. 1. 24. 25.

Wherefore now one might haue ſayd to Sathan, Sathan thou perſwadeſt him to flie from his defence for his ſafetie, & madeſt him beleeue that he ſhould come ſafe to Tarſhiſh, and there liue at libertie, and eaſe, enioying all temporall benefites at his pleaſure, but nowe thou haſt brought him into the priſon of the ſhip, and it is toſt thus by this tempeſt likely to deſtroy him, thou leaueſt him in his greateſt danger, & reioyceſt that *Ionah* quaketh at the tempeſt, & hath his heart aking for feare of the danger thus threatned, due to rebelliō: yea ſeekeſt alſo to drowne him, and that alſo in hell, howſoeuer thou pretendeſt a deſire to preſerue him from trouble, & procure him manie pleaſures, with much ſecuritie: ô moſt wretched and deceiptfull lier, he that truſteth his enemie, & he that beleeueth thee, ſhal euer be deceiued. And now might

*Ionah*

*Ionah* say, beware by me, for thus hath the tempter deceiued me, he hath allured me with flattering fantasies, and perswaded me, that it was but an easie thing to flie frō the presence of the Lord, that seeth alwayes all things, and from whom, no man, no nor secret lurking in any mans heart, can be hid, but all are alwayes in his presence. He made me beleeue that light could be brought out of darkenesse, that good may come of euill, for he assured me, that if I would set forth toward Tarshish, I should not onely shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution therof, and so I might creepe into a familiaritie with these people, and enioy the benefite of their societie. Otherwise if I went to Niniuie as the Lord commanded, they would hate & persecute me, yea and so I should end my life in miserie, both because they being Gentiles and I a Iew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely a prophecie of destruction, grounded vpon a reproofe of their vile & sinfull pleasures. Which message, Sathan perswaded me that it would be so hainously taken, that no death nor torment that they could deuise for me, would be thought sufficient, and so I should be sure neuer to escape their hands aliue if I went: as though the eternall and most glorious God which sent me thither, were not able to defend me from all euill when I came thither, as well as he did *Daniel* in the den of Lions, and Christ in the wilderneſse among the sauage beasts. And when Sathan had thus perswaded me, I beleeued him, and so tooke my iourney to flie from the presence of the Lord, if I could haue performed my intention. But the Lord hath beheld the stubburnnesse and disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest vpon the sea, whereby we are all like to be ouerwhelmed, and so neare as we are to the water, so neare we are to death by all likelyhood.

*Pro.15.11. Ier.23.24.*

# THE SECOND SERMON OF THE PVNISHMENT OF IONAH.

Ionah. 1.7.

*Afterward they ſaid euerie one to his fellow, come and let vs caſt lots, that we may know for whoſe cauſe this euill is come vpon vs. So they caſt lots, and the lot fell vpon Ionah.*

NOwe followeth an other meane which the mariners vſe to appeaſe the tempeſt.

*They caſt lots.*

But firſt they conſult and conſent to caſt lots. The tempeſt was ſo ſtrange, that they concluded with them ſelues it was the reuēging power of ſome angrie God, for the ſinne of ſome notorious wretch that was amongſt them.

Seeing therefore neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was that ſinner: they take counſell, and agree to find him out by lots. Wherein let vs obſerue firſt, neuer a one of them is of *Dauids* ſpirit, who when he ſaw the people plagued, ſayd, Lord it is I. Euerie man excuſeth him ſelfe: for euerie man would extenuate his owne ſinne, and diminiſh it, and euerie one thinketh his ſinne ſalued, when he hath excuſed him ſelfe. Let *Adam* be his owne iudge, & he will ſay, the woman tempted him to ſinne, and let the woman be her owne iudge, and ſhe will ſay, yonder ſerpent perſwaded her to it. Let euerie one be his owne iudge, and there wil be ſuch poſting off of ſinne, that neuer a one will be found guiltie. There is none that will be ſo impudent as to ſay he hath no ſinne at all, yet few that will freely confeſſe they haue grieuouſly ſinned. Therfore theſe here ſay euery man within him himſelfe, though he be a ſinner, yet hee is no great ſinner. None are accompted ſinners vnleſſe they be openly detected

of

of ſome notable & hainous crime. If they be dicers, ſwearers, drunkards, brawlers, pickers, flatterers, prophaners of the Saboth, ſleepers at church, and ſuch like, they be not thought ſinners: theſe actions are counted no ſinnes, but rather recreations. For the multitude count none ſinners, vnleſſe they be theeues, traitors, open and groſſe idolaters, & taken with ſuch like capitall crimes: no nor theſe neither, were it not for feare of the lawe: as none among the Iewes, but publicans, were counted ſinners, all the reſt were good fellowes, & iuſt men.

The Papiſts ſay, ſome thoughts, affections, words, & outward actions, not agreeing with the law of God, are eaſily waſht away with a litle holy water, &c. they are not deadly, they deſerue not the wrath of God, they are but veniall. Did you euer reade of theſe veniall ſinnes in the Scripture? But thinke you they haue nothing but Scripture? yes, they haue decrees, they haue decretals, the ceremonies whereof obſerued, theſe veniall ſinnes are ſoone pardoned, and they haue a Pope that can forgiue anie ſinnes. Thus they leſſen ſins, thus they abate the price of ſinnes, & they can buy out ſinnes with money, or redeeme them with maſſes, and by a litle ſhort penance, purchaſe a large and long pardon.

And as the mariners, euery man thought hē was no great ſinner: ſo *Ionah* thought with him ſelfe, though I be a great ſinner, yet am I not ſo grieuous a ſinner as theſe idolatrous heathens: or, if he throughly condemned him ſelfe, yet vnwilling to be knowne ſuch a rebell, he thought, it may be, it is moſt likely, they are many, I but one, peraduenture therefore the lot will not fall vpon me, like a thiefe, which notwithſtanding in his owne heart he acknowledge him ſelfe guiltie of that wherewithall he is charged, yet will not confeſſe, vntill the matter be throughly ſifted, & ſo clearely proued to his owne face, in ſuch ſort, that he cannot for ſhame, though with ſhame he confeſſe, deny it. Therfore, if God had not ſifted out this ſinner the better, *Ionah* wold not haue bin knowrī the man, & the mariners would ſtill haue contended who was the leſſer ſinner therefore they conſult to caſt lots.

*Let vs caſt lots.*

They did not vse to cast lots, this was no custome amõgst the mariners: but the tempest was so wonderful, that it made them seriously to thinke of God, & willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

Pro. 18 18. Pro. 16. 33.

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercie, vntil his iustice appeare: they will not acknowledge Gods gouernement, before he bring on them some iudgement: like *Pharaos* sorcerers, who confessed not Gods maiestie, while they liued at ease, but when the Lord plagued them, thē cried out: This is the finger of God.

Exod. 5. 2. Exod. 8. 19.

*Let vs cast lots, that we may know for whose cause this euill is vpon vs.*

Why? what are they the better whē they know him? what would they do with him on whom the lot should fall? Surely they supposing, or rather clearely seeing this tempest to be sent from some wrathfull power, and that for some one mans sinne amongst them: they determined, hauing found him, to sacrifice him vnto the God that was so offended by him. God turneth euill into good, but the deuill turneth good vnto euil. The Gentiles had a custome in the time of cōmon plague, to sacrifice one for the rest. This custome they tooke by imitation of the Iewes, in offering beasts, and of *Abraham* in offering his sonne: the deuill that father of lyes, and schoolemaister of all mischiefe, teaching them. So the deuil tooke aduantage to do euil, by the seruice of God, in mouing the Gētiles to worke abhomination, by offering men, imitating the Iewes commanded sacrifices. But if they had rightly knowne the true God, they would haue taken their sins by the throte, and haue sacrificed them.

*Come, let vs cast lots.*

The mariners were not so wise to preuent the tempest before it came, as they be diligent to allay the tempest when it may not be layd. We ouertaken with Gods iust iudgements, are verie careful always, to vse all means to be rid of thē. But who keepeth a watch of his owne wayes, & diligently laboureth

reth to keepe himselfe free from that which necessarily draweth on it selfe Gods iudgements? who purgeth him selfe of his sinnes, least he be sicke? who letteth or fetcheth out his corrupt blood, of pride, lust, couetousnesse, least he be sore? who keepeth a good diet, and maketh his choise of holy exercises, godly companions, religious conferences, &c. But know we, he is not safe that is not sound, neither hee sound that is intemperate.

*So they cast lots.*

Whether it be lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no president for vs: but so far may we vse thē, as the word doth leade vs & no further. There are two goats brought to *Aaron* that he might cast lots, to see which goat should be killed, & which should not: these goats signifie Christ: for as he died, he liued againe & as he was buried, he rose againe. Againe the land of Canaan is parted by lots, to see what part each tribe should inhabit. Again, that theefe *Achan* is found out by lots, first by his tribe, then by his familie, and lastly by his particular person. *Leuit.16* *Num.33.* *Iosue.7.*

Againe, it is said that *Saul* was chosen king by lots, & lest any should haue said, that it was his good lucke, his good lot, or chaunce to be king, therefore the Lord appointed that he should be annointed before he was chosen by lots. *1.Sam.10.* *1.Sam.9.*

Againe, *Mathias* is chosen by lots to the Apostleship in stead of *Iudas*. So that it is lawful in some cases to cast lots, so that they do attribute nothing vnto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say, that it is their chance, fortune, or good lucke, for so they make an idol of it, & rob God of the honour due vnto him. For it was not *Sauls* fortune to be king, but Gods mercie; it was not *Achans* chance to be caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other means haue bin vsed, & sometimes before all other meanes, when in wisdome it is thought the best means. Brethren often & godly at first deuide their inheritāce by lots, as the childrē of Israell deuided the land of Canaā. Therfore in the church of Geneua there is an order, that in the time of plague, there should be an house set a part for *Actes.1.* *Pro.16.33.*

the ſicke to lodge in, and leſt they ſhould be vncomforted, they chuſe out a miniſter by lots to do it.

*So they caſt lots.*

Now we are come to put vp our ſutes to the court of Lawyers, to ſee if they will do any thing for God, for conſcience, or for loue, &c. that they would end mens ſutes quickly, & let the poore clients haue equitie. Some ſay, that Lawyers be good vntill they be counſellers, like lyons which wil be gentle vntill their tallants grow: be not offended, but amend, for malice ſpeakes not.

I am perſwaded, that if the lots were caſt to ſee who troubles the ſhip, it would fall vpon the Lawyers: be not offended, but amend, for malice ſpeakes not. A poore client commeth forth accuſing one, and going home accuſeth an hundred, for ſo many ſeeke to gaine by him, ſo few ſeeke to further him, and ſo many ſeeke to hinder him, that all his gaine is but labour and loſſe.

For a ſmall matter many wil come to law, to ſtriue for that which with reaſon might eaſily be attained without ſuch cõtention, and others ſeeke to enrich them ſelues with contending for a ſmall matter at the law with their neighbours, yet in the ende looſe that they ſought, and that they had beſide: and ſo they contend and ſtriue about a thing commonly till the Lawyer hath gained more by them then the thing which is in controuerſie is worth. Theſe are like the mouſe and the frog, which ſtroue ſo long about marſh ground, that at lẽgth the kite came and tooke them both from it. Others wil come vp to law about a ſmall matter, and therein ſo entangle them ſelues, that they cannot rid their hands of it, vntill it haue almoſt vndone them, like a ſillie ſheepe that is hunted of a flie, which runneth from buſh to buſh, and euerie buſh catcheth a locke of him, ſo that the poore ſheepe is thredbare ere hee hath done, and hath not a fleece left him to couer him ſelfe withall. So he runs from Court to Court, to ſue, to complain, to pleade, till he haue ſpent his cloake for his coate: were it not better to haue caſt lots for the coate at firſt? for the law is like a butlers boxe, play ſtill on till all come to the candleſticke. Therefore it is lawfull to end a controuerſie in a hard

matter,

matter, to vſe this meane. Now whether it be lawfull to caſt dice, if lots may not be vſed (as *Salomons* words, Prou. 18. 18. The lot cauſe h contention to ceaſe, compared with *Heb.* 6. 16. proue) bu in hard matters, and weightie cauſes, when the thing is doubtfull, and all good meanes are tried before to auoid ſtrife: that queſtion is decided, which none but voluptuous men make queſtion of, namely, whether dice-play be a meete exerciſe for a Chriſtian ſoule. *Salomon* ſaith, the lot cauſeth contention to ceaſe, therefore lots are to end ſtrife, but theſe lots make ſtrife, for before thou takeſt the dice, thou knoweſt thine owne, and no man ſtriueth to take it frō thee, but when thou caſteſt the dice, thou doeſt (as it were) aske whether thine owne be thine owne, and ſo makeſt a ſtrife of no ſtrife. Art thou not worthy to loſe the gifts of God which ventureſt to loſe thē when thou needeſt not? doeſt thou not deſerue to forfeit thine own, which art ſo greedy of anothers, that thou wouldeſt haue his liuing for nothing but for turning of a die? *Eſau* did not ſell his birthright ſo lightly, but he had ſomewhat for it, which refreſhed his hunger, but God hath giuen thee a liuing, & thou ſpendeſt it for nothing. The mariners did caſt lots to find out the ſinner, they did not caſt dice to ſee who ſhould win, as dicers do, for to whom the lot fals, he takes all, which deſerues to loſe all aſwell as the other, and hath no right vnto it by any law. For God hath not allowed one man to take anothers goods for the tripping of a die, but either they muſt be merited, or they muſt be giuen, or they muſt be bought, or elſe it is vnlawfull, vngodly, vnconſcionable to take them. Beſides the brawles, couſinages, the othes annexed to this game, which would not agree with it, vnleſſe it had bene a meete companion for them, thou takeſt another mans goods for nothing, whereas God hath appointed thee to get thy liuing with the ſweat of thy browes, for thou takeſt away that which others haue ſweat for, and whereas thou ſhouldeſt liue by working, thou ſeekeſt to liue by playing, like the ape which liues by toying. Doth any dicer thinke he doth well? tell me what thinkeſt thou? for euery ſinner doth condemne in his prayer to God, that which he excuſeth before men, if they which are gamſters repent it,

Argumēts againſt dicing. Pro. 18.

how can they which are gameſters defend it? Thou ſhouldeſt do nothing but that thou wouldeſt haue God find thee doing: if he ſhould come to iudgement, wouldſt thou haue him take thee at dice? I am ſure thou wouldeſt not haue God ſee thee ſo vainely occupied: neither canſt thou thinke, that Chriſt, or his Prophets, or Apoſtles, or his Euangeliſts were dicers, for no ſuch lots are named in the holy Scriptures, and yet the Lords day is moſt prophaned with this exerciſe cards and dice, as though they kept all their vanities to celebrate holy dayes. What haſt thou to alledge for dice, now euidence is giuen vp againſt them? haſt thou any patron to ſpeake for them, but thy vaine pleaſure and filthie couetouſneſſe which are condemned alreadie, and therfore haue no voyce by law? take away theſe, and take away dice. The patron condemnes the clients, when one voyce condemnes another: if the exerciſe were lawfull, ſuch patrons as pleaſure and couetouſneſſe would not ſpeake for it. Take thy pleaſure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would proſper them better that vſe it: but neither winners nor looſers are gainers. I know not how, but there is not ſo much wonne as loſt, as though the deuill did part ſtakes with them, and draw away with a blacke hand when no man ſeeth; for the winner ſaith, he hath not wonne halfe ſo much as the looſer hath loſt. One would thinke that ſome of them ſhould flow, when ſo many ebbe: there is neuer an ebbe without a flowing, neuer one leeſeth but another winneth, but at dice. What a curſed thing is this that turnes no man to good, which robbes others and beggers thēſelues? the ſchoole of deceipt, the ſhop of othes, & the field of vanities. Thou doeſt not onely hazard thy money (in this game) but ventureſt thy ſaluation, and caſteſt dice with the deuill, who ſhall haue thy ſoule. For euery thing that commeth wel to a man, he giueth thankes, but for that which commeth by dice, he is aſhamed to giue thanks: which ſheweth, that in conſcience that gaine is euil gotten, & that he ſought it without God. Can this be good when worſt men vſe it moſt? if it were good, the euill would like worſe of it then the good, but the more a man fauoureth of any goodneſſe, the more he begins

gins to abhorre it, & his conſcience doth accuſe him for it as for ſinne. They which doubt whether God do allow it, need but looke how he doth proſper thē that vſe it, but they truſt not in God (as the termes of their occupation deſcries) for they call all their caſts chances, as though they relied not vpō God but vpon chance. Therfore if dice make ſtrife without cauſe, if they take away others goods for nothing, if we may not liue by playing but by labour, if they which haue bene dicers repent it amongſt their ſinnes, if the holy men neuer vſed this recreation, but the worſt moſt delight in it, if thou wouldeſt not haue God ſee thee when thou playeſt at dice, nor take thee at it when he comes to iudgement, if nothing but pleaſure and couetouſneſſe ſpeake for them, if they doe not proſper which take pleaſure in it, if they truſt not vpon God, but relie vpon chance, if thou doeſt not onely venture thy money but hazard thy ſoule, then the beſt caſt at dice is to caſt them quite away.

*And the lot fell vpon Ionah.*

The lot fell vpon *Ionah*, not becauſe he was the greateſt ſinner of them all: for ſo is the opinion of the common people, to cenſure them worſt whom they ſee moſt afflicted. If any one be ſeene to beare his croſſe, then many wil ſay, this is a wicked man, and ſo thinke well of them ſelues, ſuppoſing that God is not bent againſt them to puniſh them as well. But becauſe *Ionah* ſhould feele the hand of the Lord both puniſhing, and preſeruing him, and be reformed. For God correcteth all his, as he did his ſonne, to learne them obedience. But if iudgement begin with the houſe of God, what ſhall become of the vngodly? *Luke 13.2. 2.&4.* *Heb.5.8. 1.Pet.4.17. 18.*

*And the lot fell vpon Ionah.*

Now when the ſinner that troubled the ſhip is takē. Now *Ionah* can hide him ſelf no lōger. Now he might alſo feare to be ſacrificed by ỹ mariners preſently. For the mariners, partly for the paine they had endured, partly for the loſſes they had ſuſtained, partly for the danger wherein they remained, were no doubt as the ſhe wolues robbed of their whelpes, out of meaſure furious, & fully bent to ſacrifice him on whom the lot fell, to appeaſe the wrathfull God. But God ſtayed, and

reſtrained the rage of the mariners, and made them afterward willingly to abide the tempeſt a while, and put them ſelues to more paine to ſaue him, endeuoring by rowing to recouer land. For hauing heard of the true God, and though they loſt their goods hauing found God who is all good, ſhal we (ſaid they) deſtroy him that hath ſaued vs? ſhall we giue him vp to death vnneceſſarily, that hath brought vs to life, and aſſured vs to raigne with God in all glorie euerlaſtingly? Surely
Prou. 20.1. the thankleſſe are graceleſſe: eſpecially they that loue not,
Pſal. 33.15 and ſhew not forth the labor of loue for their gratious guide
Pſal. 106. 46. to God: but therefore we may ſee that the hearts of men are
Iſa. 10.6. in the hands of God: and he turneth them which way he liſt,
Ezra. 1.14. he faſhioneth their hearts euerie one, yea euen kings hearts
Iſa. 3.24. as riuers of waters doth he turne to water, and make fruitfull
Nehe. 1.11. his vine: to pitie and to perſecute, to honor and to ſhame, to
Pſal. 105. loue and hate his people, to deliuer their power to the beaſt, Reu. 17.13. and againe to eate the whores fleſh, and to burne her with fire. 17.16.17. Therefore let vs neuer feare to performe our duties whatſoeuer to whomſoeuer: for he formeth
1. Sa. 2.30. the hearts of all, who hath promiſed to honor them that honor him, but to make them contemptible that doe deſpiſe
Pſal. 146.3 him. Neither let vs put confidence in man, not in Princes, for their hearts are riuers of water of them ſelues fleeting, eaſily as they be led following. But eſpecially let vs not forget chiefly to make prayers, ſupplications, interceſſiõs, & to giue
1. Tim. 2.1. thanks for all thoſe, on the godlineſſe, or prophaneſſe of whoſe hearts the flouriſhing or defacing of the Goſpell of Chriſt Ieſus, and the choſen of God doth moſt depend.

*And the lot fell vpon Ionah.*

Now *Ionah* could not denie, he was that ſinner, vnleſſe he would accuſe God of vnrighteous iudgement: For the lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord. Now therefore he muſt needs confeſſe it. The windes thundring, the waues tumbling, the ſhip cracking, the mariners quaking, vpon their gods crying, their wares foorth caſting, *Ionahs* prayers requeſting, to caſt lots conſulting, *Ionah* kept him ſelfe cloſe, he would not be thought that ſinner. The wind ſaid, I will ouer-turne thee; the water ſayd, I will

will drowne thee, the ſhip ſaid, I cannot hold thee, the mariners ſaid, we cannot helpe thee, his prayers ſaid, we can not profit thee: his conſcience within bleeding, and God at the doore of his hart knocking, and the lots now already for caſting, ſaid threatningly, for thee the tempeſt is come, thou fugitiue, and we will diſcouer thee.

Yet *Ionah* conceales his ſinne, ſo much did he abhorre the ſhame of men, of ſtrange men, a few men, fraile men: or the feare of the furie of fleſh. Therefore after the windes had roared, and alſo the waues raged, and the ſhip reeled, and the mariners cried, and the lot, his conſcience, and God himſelfe threatened him: the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forthwith repented throughly, & declared it openly, he confeſſed his ſinne freely. Such a ſturre hath God before he can come by his owne: he muſt croſſe vs, and ſet himſelfe, and all his creatures againſt vs, he muſt ſtraine our bodies, or leaue our ſoules and conſtraine vs to it, before we will returne from our wicked wayes, and throughly humble our ſelues to yeeld him due obedience. O the goodneſſe of the great God, ô long ſufferance and bountifulneſſe vnſpeakable: which not onely leadeth but alſo in the chaines of loue draweth vs to true repentance.

It was Gods great goodneſſe to *Ionah* that the mariners ſacrificed him not: greater, that he truly repented: that God continueth him in his calling, and bleſſeth his, whoſe flying from God, deſerued flinging to Sathan, not ſo much ſolemne preaching, as ſuddaine confeſſion, and ſhort denunciation of vengence, yea made it ſo powerfull that it conuerted Idolatrous heathens, moſt hardned Idolaters: firſt mariners, then Niniuites.

For what a bleſſing felt *Ionah*, God vouchſafing him of this honour, to offer them a liuely, holy, and acceptable ſacrifice to God, by whom he preſently before greatly feared to haue bene offered a dead, vnholy, and ſo a delightfull ſacrifice to Sathan. This feare baniſhed, & that ioy poſſeſſing him, what a mercy of the Almightie did *Ionah* thinke it? But before he conuerted the Niniuites, he was more to be humbled,

fuller to be ſtrengthened, better euery way to be prepared. Therfore God would haue the ſea to waſh him, the whale to faſt him and yet miraculouſly ſafe to preſerue him, that being purified, he might pray feruētly, & being deliuered, finde
Ionæ.1.7. power, comfort and courage abundantly. Wherfore when
10. by lot being taken, and by his owne confeſſion found the
11 man that had procured the tempeſt, the mariners in loue and compaſſion of him, had aſſayed by rowing to get to land
12 but could not, the ſea raging more and more, and *Ionah* him ſelfe profeſſed he knew the tempeſt was ſent for his cauſe, & would be layd, he being caſt into the ſea: *Ionah* at length was caſt out of the ſhip into the ſwelling ſurges of the tempeſtuous ſea. What hope of life then left? is there any? to ſwallow vp all, ſoone after he is ſwallowed whole of a whale.

Here let vs marke, that after the tempeſt had terrified *Ionah*, the mariners reproued him, when they had reproued him, his conſcience pricked him, when his conſcience had pricked him, the conſulting to caſt lots grieued him, after griefe for conſulting, their concluding to caſt lots vexed him: vexed at their concluſion, the lot condemnes him: the lot hauing condēned him, in what an agony thinke we was *Ionah*: partly, that he ſhould be held that notorious wretch that had brought this woe? partly, leaſt they in their raging griefe, for their great trouble of body, loſſe of goods, danger of life, ſhould foorthwith kill him for a ſacrifice to appeaſe the vnknowne angry God? But after this agony the terror of drowning followed, and after that, the horror of the huge fiſh: firſt leaſt it teare him in pieces, thē leaſt it melt him, afterward leſt it poiſon him: laſtly, three dayes and three nights, the comfortleſſe horror of darkneſſe, and noiſome ſtinch of the fiſhes belly tormented him.

Firſt then ſee, the windes could not further him, the waters could not beare him, the ſhip could not hold him, the mariners could not helpe him: and being caſt out leaſt all for him be caſt away, the whale would not ſpare him, the ſtinch would ill feede him, the darkneſſe would leſſe glad him, and light might not viſit him. Now ſee then what *Ionah* got by this iourney. Notwithſtanding all the promiſes of which Sathan aſſured

assured him & all the furtherances which the serpent procured him: he lost his labour, lost his money, lost his ioy, lost his credit, lost his quiet, and saw no hope but to leese his life too: finding plentifully, and bitterly feeling dreadfull feares. He trusted to the windes, the windes could not serue him: he trusted to the ship, the ship could not keepe him, he trusted to the mariners, the mariners could not hold him, he trusted to the lot, the lot would not spare him, he trusted to the waters, the waters could not beare him, neither would the whale forbeare him, neither did any thing make shew of likelihood to saue him. Therfore we may see in *Ionah* what it profiteth a man to flie from God, forsaking his calling, and so practising the euil motions of Sathan, in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearefull hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although he promise & make vs beleeue he hath great kingdomes. Yes indeed, he hath horror of mind for all that obey him, and hell for the reward of his, which will make all their hearts to ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee whē she hath once stung, doth leese her sting, so that she cā sting no more: so doth not Gods iustice punishing sin: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed, she euer hath other inow ready, either of the same kinde in another degree more sharp, or of another sort. For all the creatures with their seuerall powers, are Gods darts to strike vs when he cōmands. Therefore if we be sick, sickneſse it not dead with vs: if we be poore, pouertie endeth not: if we be in dāger, danger is not therfore put downe for euer after: and if we be vexed, vexation hath not therefore left his sting: his darts, his weapons also are as sharpe now as they were at the first, & sharper too: becauſe we are sinfuller. For according to the sickneſse is the medicine, & wounds more dangerous, require more dolorous plasters.

And if thou be disobedient, then he will lead thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee. *Leuit. 26. 18. 24. 28. 36. 37. 38. 39. &c.*

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sinne, yea most seuerely to correct his deare children, though repēting. If our Prophet *Ionah* here, may not keepe thee some good while in a due meditation of it, let that man after Gods owne heart, the sweet Prophet of Israell come to thy minde, and in him see, whether God cockereth his entirest friends, or something sharply, if not bitterly, handleth them, setling themselues in their dregs, or securely seruing the Lord.

2. *Sam.* 18. 6. 10. 27. 2. *Sam.* 12. 13. 15. 16. 17. 18. 19. 20. *chap.*

Lastly, yet consider God is rich in mercy, and full of compassion, loth to punish, vnlesse too far prouoked, content to shake his rod ouer vs, to make vs feare onely, & keepe vs free from feeling his strokes: if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the windes could not ouerthrow *Ionah*, nor the waters drowne him: so neither could the whale consume, poison, or annoy him, or ought but feare him, though it had swallowed him. For *Ionah* remēbring God, God shewed he forgot not *Ionah*. Therfore, when and where *Ionah* thought verily and speedily to haue perished, thē & there God causeth him to be three daies, and as many nights, most safely preserued. O power omnipotent, ô goodnesse all sufficient, in all things, at all times! God then aswell knoweth to deliuer his out of all distresse in due time, as to reserue the wicked to the day of iudgement to be punished. And in what danger shall we dispaire in what extremities ought not we to hope in our most mightie Sauiour, remēbring *Ionah* in the whales belly, *Ieremy* in the filthie mire of the deepe dugeon, *Daniel* amōg the fierce Lions, his three companions in the hote burning fornace, nay 600000 men of warre, and three times as many moe, of men and women, young and old, in the wilderneſſe, lacking now drinke, then meate: and all these deliuered out of all danger, these last miraculously satisfied with drinke out of the rocke, and with meate abundantly from heauen.

Psal 30. & 75. *Hos.* 6. 4. 2. *Pet.* 2. *Ion.* 1. 17. *Iere.* 36. 6. *Dan.* 6. 22. *Dan.* 3. 23. *Numb.* 1. 46 *Exod.* 17. 3. *Exo.* 16. 13. *Ion.* 2. 10. *Iere.* 38. 13. *Dan* 6. 24. & 3 26. *Exod.* 17 6. *Exo.* 16. 13. *Exo.* 2. 15. 3. 10.

Secondly, though *Ionah* be cast into the troublous sea, and swallowed of a huge whale, yet he must preach at Niniuie, though *Moses* flie out of Egypt, yet he must be the leader of Gods people thence. *Ioseph* is in prison, but he must be Lord

of

of Egypt, and preserue the Church aliue; who would haue thought, that *Saul* should become *Paul*, or forswearing *Peter* so faithfull a preacher? Suspend then thy iudgement, & wonder at Gods workes, whether of mercy or iustice. And thinke not the worse of a man, though he were cast out of the sea, as *Ionah*, or basely brought vp as *Amos*. For the deliuerer of Israel was brought out of the flags, & the cōuerter of Niniuie out of a whale, & the saluation of the whole world out of a stall.

Gen. 20. 41. 45. 7. 8. Act. 9. 1. 2. 1 Cor. 15. 10. Mark 14. 71. Act. 4. 11. 12.

*And the lot fell vpon Ionah.*

The lot fell vpon *Ionah*, that he might be cast out of the ship, that as the ship was almost brokē, but not altogether, so *Ionah* might be almost drowned, but not altogether, almost consumed, almost poysoned in the belly of the whale, but not altogether: and that being in the double deepe duly humbled, and as gold in a fornace, fined and fit for Gods workes, he might thence in a miraculous manner come forth like *Lazarus* in his winding sheet, that he might glorifie God once againe, and couragiously crie against Niniuie.

Iona. 2. 10. Amos 7. 14 Exod. 2. 3. Iona. 2. 10. Luke. 2. 7.

*And the lot fell vpon Ionah.*

The lot fallē vpon *Ionah* the iustice of God (both manifesting the truth incorruptly, & chastising his disobedient seruant seuerely) did appeare: but withal singular mercy shined, & the mariners minds were mollified, in that they sacrificed him not to Sathā, but much more, that he by that meanes truly repented. In somuch that the old idolatrous mariners presently by him were cōuerted; and he cast into the sea, was not drowned; swallowed of the whale, & three dayes continuing therein, perished not, but miraculously was preserued, & most graciously cast on land safe: & lastly, crying against Niniuie that sinfull Citie, had his preaching so mightily preuailing, that he wōderfully humbled thē all. This mercy was maruellous, this goodnesse of God to *Ionah* most glorious. For the Niniuites hearing; Yet forty dayes, and Niniuie shalbe ouerthrowne, first as the mariners had before done, beleeued the word of God, though they neuer heard it before. If we heard the word of God preached as the mariners & Niniuites did, with trembling hearts in the sense of Gods maiesty, it could not be but we should feele the power of it liuely, and be filled

Ionah. 3. 5

with all ioy in beleeuing ſpeedily. But vneffectuall & fruteleſſe is preaching, becauſe there is nothing almoſt, but vnreuerent & ſenceleſſe hearing. And why ſhould God teach the heedleſſe to learne? why ſhould he giue pearles to dunghill cocks, nay to very ſwine? But they beleeued the word aſſoone as they heard it, though they they neuer heard it before: what doth that argue? Surely it ſheweth, that the fooliſh & ſimple are more diligent & ready both to heare & receiue the word of God, then thoſe that are wiſe in their owne conceipt, or alſo in the view of the world. What ſaith Chriſt? the poore receiue the Goſpell. What ſaith *Paule*? Not many rich, not many wiſe. For though we haue knowledge, if our knowledge be like the Phariſies, that is, in ſhew of ſinceritie onely, in counterfet holineſſe, and hollow hearted friendſhip thorough hypocriſie: it had bene better for vs that we had bene ignorant, for it will but leaue vs the more inexcuſable. It will be found inſufficient to ſaue vs, but ſufficient the more fearefully to condemne vs, becauſe we know our maiſters will and do it not. Therefore as *Peter* ſaid to *Simon Magus*, thy money periſh with thee: ſo will the Lord ſay vnto ſuch, thy knowledge periſh with thee, ſeeing it is fruitleſſe.

*Mat.* 11. 5. 1. *Cor.* 1 26. *Mat.* 5. 10. *Mar.* 23. 13. 14 25. 26. 27. 28. *Luke.* 12. 47. 48. *Act.* 8. 20.

But when Niniuie had beleeued God, what did they ſecondly? they ſpeedily, they notably repēted, they proclaimed a faſt, they put on ſackcloth, they humbled thēſelues before the Lord, they earneſtly beſought him to turne away his wrath frō their woful city. *Ionah* preaching at Niniuie, crying againſt it, ſeemeth to haue humbled thē, & that without a miracle (without which, ſcant any doctrine is of credit among Gentiles) not onely within 40. but within foure dayes: much within 40. dayes, he cōuerteth rich Niniuie, ruffling Niniuie, old & idolatrous Niniuie: far long before 40. dayes be ended, the ſeed is ſowne, grown, increaſed mightely, and fully ripe, in a ſoyle in reaſon moſt barren. Sowe therefore ye ſeedmen where you are ſet. If ye ſow chearefully, ye ſhall reape plenteouſlie in due time. Faint not, ſay not I haue a ſtonie, or a ſtarued, or a thornie ground: Niniuie repents in ſackcloth.

*Ion.* 3. 4.

In which willing ſubmiſſion of theirs, & ſpeedy liuely repentance at the words of the Prophet, after he had bin three

dayes

dayes and three nights in the whales belly, the calling of the Gentiles by Christ, after he had bene three dayes and three nights in the bowels of the earth, might well be signified For they no lesse willingly thē the Niniuites, submitted thēselues to the Gospell preached: no lesse speedily, and peraduenture more truly repented For though now they thus wonderfully humbled thēselues, not the fearefull multitude onely, but the richest & greatest, the nobles and king also, & so all escaped now: soone after they returned to their vomit, and neuer ceased to ad sinne to sin, till they were by often warres miserably wasted, and at length, fulfilling the prophesie of *Nahum*, vterly consumed. Therefore, first for the comfort of the godly, since *Ahab* hūbling himself before the Lord, *Ahab* I say that had done exceeding abhominably, in following Idols, and sold himselfe to worke wickednesse in the sight of the Lord, submitting himselfe vnder the hand of God, fasting in sackcloth, though he did all in hypocrisie, had not the euil threatned brought vpon him in his dayes: seeing *Roboam*, and the princes of Israel, who had forsakē the Lord, & the whole tribe of Iudah, which had wrought wickednesse in the sight of the Lord, and prouoked him more with their sinnes, then all that their fathers had done, humbling thēselues before the Lord, & confessing him iust, had not the wrath of the Lord powred out vpō them, by *Shishack* king of Egypt were not destroyed, but shortly deliuered, yea also things prospered in Iudah, though the Lord had threatned to leaue them in the hands of *Shishack*, albeit they truly repented not: lastly, for as much as Niniuie that bloudy citie, full of lies and robbery, the beautifull harlot, with multitude of fornications, that mistresse of witchcrafts, which sold the people through her whoredomes, and the nations through her witchcrafts, humbling thēselues with fasting, and putting on of sackcloth, the Lord repented of the euill he had threatned them, and did it not: how assured may we be, that whatsoeuer iudgement the Lord threatneth vs, and howsoeuer he threaten it, it shall not light on vs, whē we vnfainedly humble our selues in true fasting, turning from our euill wayes, & from the heart vowing to serue God, in all holinesse? For this is the cleare promise of the faith-

*Iona.* 3. 5. 6.
*Nah.* 3. 19.
1. *King.* 21. 26 27 29
2. *Chro.* 10. 5.
1 *King.* 14. 22.
2. *Chro.* 14. 6 7 12 5 13
*Nahū* 3. 1. 4
*Iona.* 3. 7. 8 10

2. Chron. 7. full God; *If I shut the heauen that there be no raine, or if I com-*
13 *mande the grashopper to deuoure the land, or if I send a pestilence*
14 *among my people: If my people among whom my name is called vp-*
*pon do humble themselues, and pray, and seeke my presence, and*
*turne from their wicked wayes: then will I heare in heauen, and*
*be mercifull to their sinne, and heale their land.* Againe, as gene-
Iere. 18. 7. rally most plainly saith iust Iehouah: *I will speake suddainly a-*
8 *gainst a nation, or against a kingdom (saying) I will plucke it vp, &*
*roote it out, and destroy it: but if this nation against which I haue*
*pronoũced this, turne frõ their wickednesse, I will repẽt of the plague*
*that I thought to bring vpõ them.* Let vs then, ô beloued of the Lord, whosoeuer loue the Lord Iesus, be carefull to fulfill the condition, and then confident, not doubting of the performance of the promise, by somuch the more, by how much the fewer we be, & by how much the longer and clearer the Lord hath threatened most terrible iudgements.

Now for the terror of the vngodly, as many of them as repent only whẽ Gods hand is vpõ them & then humble thẽselues outwardly only, and that but onely whẽ the fiercenesse of his wrath appeareth, or else after they haue escaped the feared iudgement, fall to their wõted wickednesse againe: let thẽ be sure the strong and iust God that consumed Niniuie sliddeu backe, will ouertake them also in his wrath, and for euer turne thẽ ouer to easelesse woe. For the greatnesse, the beauty, the strẽgth, and richesse of Niniuie, could not withstand the hand of God, or keepe it from destruction, but rather furthered, & hastened it. For with the more excellẽt ornaments that it was adorned by the Lord, the more hainous and grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this or any other Citie can not saue it from the iudgement of God, being sinnefull in his sight.

Gene. 19. Iosh. 6. 1. King. 24. 25. Reue. 18. 2. Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroyed: great Ieruſalem is destroyed, and great Rome the roome of all vncleane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till she be deliuered, & all these were and shalbe punished for vnthankfulnesse and contempt of the word of God. Yet Niniuie, Ierico, Sodome, nor Rome, haue halfe the preaching that we

haue

haue had: yet we are vnthankfull too, then what haue we too looke for? But when Sodome was burned, Zoar ſtood ſafe; when Ieruſalem was deſtroyed, Bethlehem ſtood ſtill: ſo the Lord doth alwayes prouide for his people, though he make neuer ſo great a ſlaughter and deſtruction amongſt his enemies. For the Lord becauſe of his couenant doth alwayes prouide for his choſen, although they be but a remnant, like the gleaning after harueſt, or like a cluſter of grapes on the top of the vine after the vintage, and though there be neuer ſo great calamitie or trouble, as we ſee in the booke of *Geneſis* Chap. 45. when there was a great time of dearth & ſcarcitie to come vpon the land where *Iacob* was, the Lord had ſent *Ioſeph* to prouide for his father *Iacob*, leſt he ſhould want bread, he or any of his ſonnes, and folkes; and ſo ordered the matter, that *Ioſeph* was treaſurer ouer all the corne in Egypt. And ſo among the Turkes and the Spaniards and infidels, the Lord will finde meanes to do them good which vnfainedly loue him, and in the dungeon, in priſon, and in bondes, yea and in death the godly ſhall finde God.

*Gen.19.21.* *Iere.41.17.* *Gene.17.1.* 8. *Iſay.1.9.* & 17.5 6. *Gene.45.*

*FINIS.*

*Deo laus omnis.*

Q

## A Prayer for the Morning.

*O Lord prepare our hearts to Prayer.*

O Lord God our heauenly father, we thy poore and wretched creatures, giue thee moſt humble and heartie thankes for our quiet & ſafe ſleepe, and for raiſing vs vp from the ſame. We beſeech thee for Ieſus Chriſtes ſake, to proſper vs this day in our labour & trauell, that it may be to the diſcharging of our dutie in our vocatiõs, principally to thy glorie, next to the profit of this Church & common-weale, and laſt of all to the benefit and content of our maiſters. Grant deare father, that may chearefully & conſcionably do our buſineſſe and labours, not as men-pleaſers, but as ſeruing thee our God, knowing thee to be the chiefe maiſter of vs, and that thou ſeeſt & beholdeſt vs with thy fatherly eyes, who haſt promiſed reward to them that faithfully and truly walke in their vocation, & threatned euerlaſting death and damnation to them that deceiptfully and wickedly do their workes and labours. We beſeech thee ô heauenly father, to giue vs the ſtrẽgth of thy ſpirit, that godly & gladly we may ouercome our labours, and that the tediouſneſſe of this irkſome labour which thou for our ſins haſt powred vpõ all mankind, may ſeeme to vs delectable and ſweet. Fulfill now ô Lord theſe our requeſtes, for thy ſonne our Sauiours ſake, in whoſe name we pray as he himſelfe hath taught vs. *Our Father, &c.*

*Another Prayer.*

ETernall God, almighty & moſt mercifull, we thy vnworthy ſeruãts proſtrate before the throne of grace, do yeeld our ſelues body & ſoule vnto thee for all thy benefites, which thou

thou from our birth haſt heaped vpon vs, as though we had alwayes done thy will, although, we occupied about vaine things, neuer ſerued, neuer thanked thee ſo heartily for them, as we eſteeme a mortall friend for the leaſt curteſie. Therfore we come with ſhame and ſorrow to confeſſe our ſinnes, not ſmall but grieuous, not few but infinite, both paſt & preſent, as well ſecret as knowen, done of ignorance, weakneſſe, or preſumption againſt thy expreſſe word and will, againſt our owne conſcience, knowledge & liking if any had done them but our ſelues. O Lord if thou ſhouldſt require but the leaſt of them at our hands, Sathan would challenge vs for his, and we ſhould neuer ſee thy face againe, nor the heauens, nor the earth, nor all the goodneſſe which thou haſt prepared for man: what ſhall we do then but appeale vnto thy mercy, and humbly deſire thy fatherly goodneſſe to extend that compaſſion towardes vs, which thy beloued ſonne our louing Sauiour hath purchaſed ſo mightily, ſo mercifully, ſo graciouſly, and ſo dearely for vs? We beleeue and know, that one drop of his bloud is ſufficiēt to purge all our iniquities: one ſparke of his grace to heale all our infirmities: one mite of his riches to ſupply all our neceſſities, and without thy grace our ſtrength, our guide, our life, we are able to do nothing but ſinne, as wofull experience too long hath taught vs, and the example of thoſe which are voide thereof, whoſe life is nothing elſe but the ſeruice of the world, the fleſh & the deuill: therefore good father, as thou in ſpeciall fauour haſt appointed vs to ſerue thee like as thou haſt ordained all other creatures to ſerue vs: ſo may it pleaſe thee to ſend downe thine heauenly ſpirit into this earthly manſion, to illuminate our mindes, mollifie our hearts, cleanſe our affections, ſubdue our reaſon, regenerate our wils, purifie our natures with thy ſpirit: ſo ſhall not thy benefites, thy chaſtiſements, nor thy word returne voide, but accompliſh that, for the which they were ſent, vntill we be renued into the image of thy ſonne. Good Lord we beſeech thee to looke down in the multitude of thy compaſſions vpon thy militant Church, the ſinfull Realme, thy gratious handmayd our dread Soueraigne, her honorable Counſellers, the Ciuill Magiſtrates, the painfull Miniſters,

the two Vniuerſities, the people that ſit in darkneſſe, and all that beare thy croſſe: gather vs into one communion of thy truth, and giue vnto euery one a ſpirit vnto his calling, that being mindfull of the account, and that we are called Chriſtians, we may firmely reſolue, ſpeedily begin, zealouſly go on, and continually perſeuere in doing and ſearching thy moſt holy will. Good Lord bleſſe and ſanctifie our meeting, that no temptation hinder me in ſpeaking, or theſe in hearing, but that thy word may be heard and ſpoken as the word of God, which is able to ſaue our ſoules in that day: howſoeuer it pleaſeth thee by weake and fooliſh things to magnifie thy ſelfe, there is no cauſe ô Lord moſt iuſt, why thou ſhouldeſt heare ſinners, which art diſpleaſed with ſinne, but for his ſake which hath ſuffered for ſinne and ſinned not, in whoſe name we are bold to lift vp our hearts, hands, and voyces vnto thee, ſaying as he hath taught vs, *Our Father, &c.*

*FINIS.*